

THE SPIRIT OF MISSIONS



BISHOP MCKIM



BISHOP-ELECT MOTODA

GONE

BUT

FAITH

IN



HOLY TRINITY CATHEDRAL

GOD



ST. LUKE'S HOSPITAL

FUJIYAMA

OCTOBER 1923

TEN CENTS

Church Furnishings

IN GOLD, SILVER, BRASS,
BRONZE, MARBLE and WOOD

Altars

Pulpits

Chalices

Chancel Rails

Candlesticks

Baptismal Fonts

Alms and Receiving Basins

Altar and Processional Crosses

Lecterns

Credences

Memorial Tablets in Brass or Bronze

Stained Glass

SPAULDING AND COMPANY

Michigan Ave. and Van Buren St., CHICAGO

A Bequest to the Church Perpetuates Your Service

In making bequests it is most important to give the exact title of the Society, thus: I GIVE, DEVISE AND BEQUEATH TO THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA, 281 FOURTH AVENUE, NEW YORK, N. Y., FOR THE USE OF THE SOCIETY

If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among the Colored People," or "For Work in Africa," or "For Work in China," or "For the Department of Religious Education," or "For the Department of Social Service."

Notice should be given concerning wills admitted to probate whenever they contain bequests to this Society, and information of such bequests should be communicated to the Treasurer without delay.

LEWIS B. FRANKLIN, Treasurer

281 Fourth Avenue

New York, N. Y.

St. Stephen's College

A CHURCH COLLEGE OF ARTS AND LETTERS, for men who are gentlemen, students and sportsmen. The highest scholarship, simplicity and inexpensiveness of living, intimate personal companionship of professors and students, and downright sincerity characterize this institution.

The fees are: for tuition, \$250 a year; for a room, furnished and heated, \$125 a year; for board in hall, \$225 a year; a total of \$600.

For 1923-24 the number of students is limited to 150.

Write

BERNARD IDDINGS BELL, President

Annandale-on-Hudson, N. Y.

(Railway Station: Barrytown)

The General Theological Seminary

Chelsea Square, N. Y. City

This is the only Seminary under the control of the General Convention of the Episcopal Church.

The regular course of three years covers a thorough study of all the usual departments of Theological training, and Students, after the first year, may specialize in certain Departments.

Students may, without extra charge, under the advice of the Dean and Faculty, attend certain courses at Columbia or New York Universities.

Scholarship aid is given when needed.

For details, address

THE DEAN,

1 Chelsea Square,
New York City.

The Divinity School of the Protestant Episcopal Church in Philadelphia

Graduate Courses. Privileges at the
University of Pennsylvania.

FACULTY

Rev. GEORGE G. BARTLETT, S.T.D.,
Dean, Homiletics and Pastoral
Care.

Rev. LUCIEN M. ROBINSON, S.T.D.,
D.C.L. Liturgics, Church Polity
and Canon Law.

Rev. JAMES ALAN MONTGOMERY,
Ph.D., S.T.D. Old Testament Lit-
erature and Language.

Rev. GEORGE C. FOLEY, S.T.D.,
Systematic Divinity

Rev. JOSEPH CULLEN AYER, Ph.D.,
D.D., Ecclesiastical History

Rev. ROYDEN KEITH YERKES,
Ph.D., S.T.D., History of Religions

Rev. GEORGE A. BARTON, Ph.D.,
LL.D., New Testament Literature
and Language.

Rev. GEORGE WILLIAM DOUGLAS,
D.D. Homiletics and Pastoral
Care.

Rev. S. U. MITMAN, Ph.D.,
Religious Pedagogy.

For Catalogue,
Address the Dean, 42nd & Locust Sts.,
Philadelphia, Pa.

The Protestant Episcopal Theological Seminary in Virginia

*Special Instruction for Students
Going to the Missionary Field*

Session Opens Third Wednesday
in September

Special Students Admitted

This Seminary has founded all the Foreign Missions of the Episcopal Church except where in recent years the Church has followed the flag into our newly acquired Colonial possessions. It has given more than eighty men to the Foreign Field.

For catalogues, apply to

THE DEAN

Theological Seminary, Va.

Berkeley Divinity School

MIDDLETOWN, CONN.

Address

Rev. William Palmer Ladd, D. D.

Dean

Episcopal Theological School

CAMBRIDGE, MASS.

Affiliated with Harvard University

For Catalog, address THE DEAN.

ST. MARY'S SCHOOL

CONCORD, NEW HAMPSHIRE

A homelike school for girls. College preparatory and General Courses.

MARY EVERETT LADD, B.L., *Principal*

THE CHURCH TRAINING AND DEACONESS HOUSE OF PENNSYLVANIA

provides for resident students a two years' course of study and training in practical work, fitting them to be Church Workers or Deaconesses.

ADDRESS

DEACONESS CLARA M. CARTER
708 SPRUCE ST., PHILADELPHIA, PA.

CHRIST HOSPITAL

JERSEY CITY, NEW JERSEY

(Episcopal Church), offers three years' course of Training for Nurses. Pupils eligible for State Registration. Allowance \$15.00 monthly. Apply to Rev. Thomas A. Hyde, Chaplain-Superintendent.

CHURCH SCHOOLS IN THE DIOCESE OF VIRGINIA, (INC.)

President, the Bishop of Virginia. Episcopal Church ownership; health; scholarship; culture; beauty of environment; Christian idealism.

BOYS: St. Christopher's—\$650, Richmond; Christ-church—\$400, Christchurch P. O., Middlesex County. GIRLS: St. Catherine's—\$800, Richmond; St. Anne's—\$500, Charlottesville; St. Margaret's—\$450, Tappanhook, Essex County. Catalogs from Principals.

For wills, legal title—Church Schools in the Diocese of Virginia. About gifts and bequests for equipment, enlargement, scholarships and endowment, address REV. E. L. WOODWARD, M.A., M.D., Dean, 110 W. Franklin St., Richmond, Va.

ALL SAINTS SCHOOL

SIOUX FALLS, SOUTH DAKOTA

A church school for girls and children

The Bishop, *President*

Miss Helen S. Peabody, *Principal*

The New York Training School for Deaconesses

Prepares Women for Religious Work as Deaconesses, Missionaries or Trained Workers in Religious Education and Social Service. Address

DEACONESS DAHLGREN or
DEACONESS GILLESPIE

St. Faith's House, 419 West 110th Street
New York, N. Y.

NASHOTAH HOUSE

FOUNDED 1842

Theological Seminary and Collegiate Department

Academic Year Begins September 29th.

For particulars address The Dean,
Nashotah House, Nashotah, Wis.

R. Geissler, Inc. 56 W. 8th St. New York
Church Work { **WINDOWS · MEMORIALS**
IN · WOOD · STONE · BRASS · SILVER
EMBROIDERIES · FABRICS

The Spirit of Missions

ROBERT F. GIBSON
Editor in Charge

KATHLEEN HORE
Assistant Editor

Vol. LXXXVIII

OCTOBER, 1923

No. 10

CONTENTS

The Japan Earthquake:

Frontispiece: Four Leaders of Our Church in Tokyo.....	644
To the Rescue in Japan.....	645
List of Missionaries in Tokyo.....	646
"All Gone But Faith in God"..... John W. Wood, D.C.L.	647
Institutions and Churches Which Have Been Destroyed.....	653

Forty-five Years Old and Still Growing Fast!.....C. Gertrude Heywood	659
My Parish in the Virgin Islands.....Rev. Alfred P. Banks	663
The Niobrara Convocation Honors Archdeacon Ashley.....Roger Daniels	669
Pictures of Tokyo.....	673
Jane Addams at St. Luke's Hospital, Tokyo.....	681
Passing on the Torch.....C. Gertrude Heywood	682
What Shall We Do About It?.....Bishop Huntington	685
Katherine E. Scott, Deaconess.....	691
Another New Church in China.....Rev. Hollis S. Smith	692
News and Notes.....	693

EDITORIAL

The Sanctuary of Missions.....	694
Message from the President of the Council.....	695
The Tragedy in Japan, by Dr. Wood.....	696
The Lenten Offering of the Children.....	697

THE NATIONAL COUNCIL

Departments:

Missions and Church Extension:

Foreign-Born Americans Division.....	699
Educational Division.....	700
Religious Education.....	702
Christian Social Service.....	703
Field.....	705
Finance.....	707
The Woman's Auxiliary.....	708
\$500,000—What Is It For?.....	710

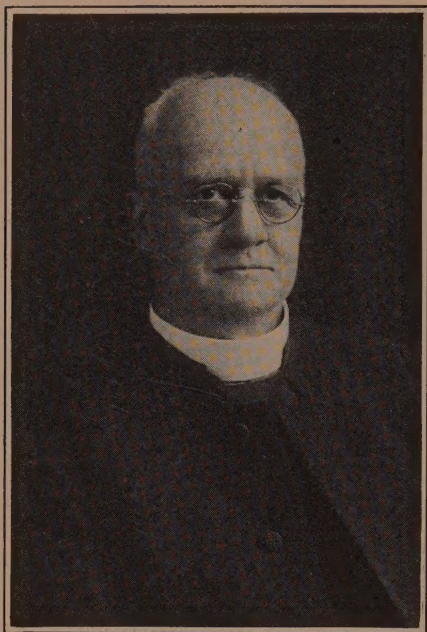
Subscription Price: \$1.00 a year in advance, postpaid in the United States and dependencies. Postage to Canada 25 cents a year extra. For other countries 35 cents should be added for postage.

Changes of Address must reach us by the 15th of the month preceding issue desired sent to new address. Both the old and new address should be given.

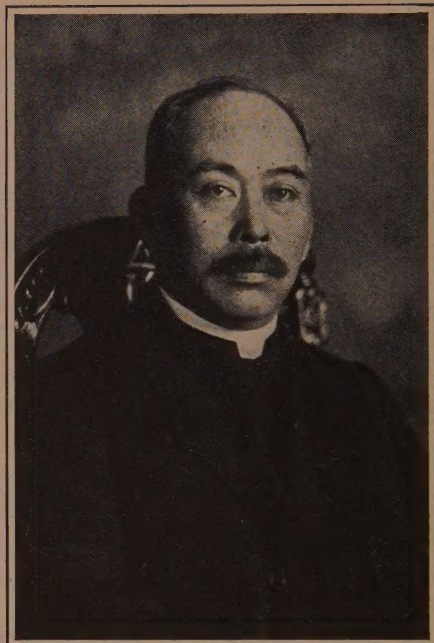
Remittances should be made payable to THE SPIRIT OF MISSIONS, preferably by check or money order. To checks on local banks ten cents should be added for collection. Receipt will be mailed when requested.

Address communications to THE SPIRIT OF MISSIONS, 281 Fourth Ave., New York.

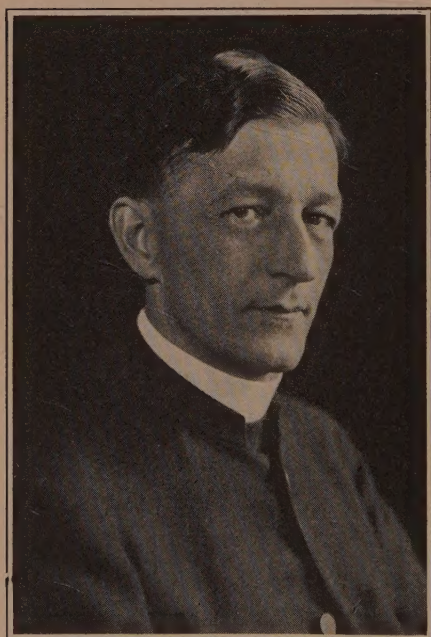
Treasurer of The National Council, Lewis B. Franklin,
281 Fourth Avenue, New York, N. Y.



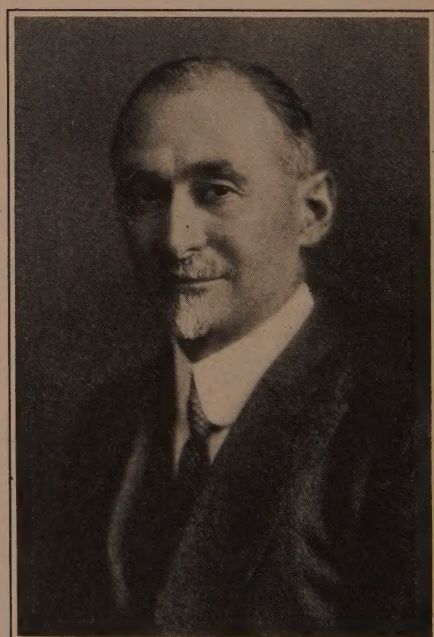
THE RIGHT REV. JOHN MCKIM, D.D.
Bishop of Tokyo



THE REV. J. S. MOTODA, D.D., PH.D.
Bishop-Elect of Tokyo



Copyright Underwood and Underwood
THE REV. C. S. REIFSNIDER, L.H.D.
President, St. Paul's University, Tokyo



Copyright Underwood and Underwood
RUDOLPH B. TEUSLER, M.D.
Director, St. Luke's Hospital, Tokyo

FOUR LEADERS OF THE CHURCH IN TOKYO

To the Rescue in Japan

How the Church Is Trying to Face the Emergency

The matter on this and the next page embodies the latest news we have received from Japan before going to press. Dr. Wood's article, on page 647, was written at an earlier date and should be read with this statement in mind.

THE appalling catastrophe in Japan occurred at noon on September 1, but the first direct news from the stricken area did not reach the Missions House until September 6, when the anxiously-awaited cable from Tokyo was forwarded from Washington through the courtesy of the Secretary of State. This message, and Dr. Wood's explanation of it, will be found on page 647. It has been widely circulated throughout the Church. A detailed account of the churches and other institutions destroyed in Tokyo will be found on page 653.

Immediately on the receipt of this cable, the President of the Council and the Executive Secretary of the Department of Missions sent the following telegram to all bishops in this country:

Bishop McKim cables: "Our missionaries safe. All Tokyo churches, schools, residences and St. Luke's Hospital destroyed. Missionaries lost all household and personal effects. Need emergency relief for missionaries and Japanese clergy and Church people. All gone but faith in God."

We earnestly ask that you request all congregations in your diocese to give largely for immediate relief of the physical needs of our fellow Churchmen and women in Japan. As American citizens our people will do their part in giving to American Red Cross, but we beg on behalf of Bishop McKim that they also give generously now through National Council for special Japanese Relief Fund. Later when details are known the work of permanent reconstruction will be taken up.

Our estimate, based on Bishop McKim's cable, indicates \$500,000 needed immediately. If any part of this amount is not required it will be added to permanent reconstruction fund.

THOMAS F. GAILOR,
JOHN W. WOOD.

This was followed by a letter to all the parochial clergy to the same effect. A leaflet indicating the different needs to which this Emergency Fund would be applied, and explaining why they did not come within the province of the Red Cross, was prepared and widely distributed. It will be found in substance on page 710. Frequent bulletins were sent out to the Church papers, the public press, and to the relatives and friends of missionaries.

Dr. R. B. Teusler, director of St. Luke's Hospital, and Mrs. Alice St. John, head of the nursing staff, were in this country but are hurrying back. At a meeting in Philadelphia which Bishop Tucker, Dr. Teusler and Dr. Wood addressed, \$10,000 and an X-ray machine were subscribed. Bishop McKim had cabled asking that plain furniture, bedding and household linen might be sent at once. Dr. Teusler sailed on September 23, taking with him a quantity of such supplies, besides cots, bedding, canned goods and other things for an emergency hospital. Just before he sailed he was gladdened by the receipt of a cable saying that though the old St. Luke's was totally destroyed, the Japanese doctors, nurses and patients were all saved, and that the foundations of the new building were intact.

Mrs. St. John, who will follow on October 4, took with her sixteen trunks of warm clothing for our missionaries. She enlisted the services of a nurse, Mrs. Lucille Kellam, of Norfolk, Virginia, and of a dietitian, Miss Helen M. Pond, of Lancaster, Ohio. Both will sail for Tokyo on October 11.

An unsigned message received Sep-

To the Rescue in Japan

tember 24 brought the good news that all our Japanese workers were safe. They include Bishop-elect Motoda and the Rev. Messrs. Daito, Sugiura, Goto, Ochiai, Kobayashi, Minagawa, Ota, Sakai, Sugai, Tagawa and Yamagata.

In response to a cable request, Dr. C. S. Reifsnider, President of St. Paul's University, sailed a week after the disaster and is now in this country. He brings with him full information as to emergency needs which he will lay before the meetings of the Department of Missions and the National Council on October 9 and 11.

The decision to appeal to the Church for a \$500,000 Emergency Fund was reached after the most careful deliberation on the part of the officers at the Church Missions House. Too much emphasis cannot be placed on the fact that this is an *Emergency Fund* only. Plans for permanent reconstruction cannot be formulated yet. The uses to which this fund will be put are explained so well on page 710 that it is

not necessary to recapitulate them here.

Another point to be remembered is that the Red Cross relief in no way takes the place of this fund. None of the Red Cross money will be given to our own or any other mission in Japan except as may be necessary in temporary, individual relief. Unless our own Church people meet the needs of our people in Japan, they will not be met. Quick action is imperative, for the suffering in Tokyo must be great and will be greater as winter advances. Checks should be sent to Lewis B. Franklin, treasurer, 281 Fourth avenue, New York, marked "For the \$500,000 Emergency Relief Fund." "He gives twice who gives quickly!"

While every effort has been made by cable and otherwise, we have not been able as yet to secure any details from Japan. We are confident that in our next issue we shall have for our readers the first-hand story of an eye-witness of this greatest tragedy in the life of the Japanese Church.

Missionaries in the Earthquake Area

THE following is a list of American missionaries of our Church who were stationed in or near Tokyo at the time of the earthquake, with the dates of their appointment and the dioceses from whence they came, given in the order of their length of service:

Bishop McKim (1880—Milwaukee).

Became Bishop of Tokyo in 1893.
The Rev. C. F. Sweet, D. D. (1898—Maine), is a professor in the Divinity School.

The Rev. C. S. Reifsnider, L.H.D. (1901—Massachusetts), is the President of St. Paul's University.

Miss L. H. Boyd (1902—Virginia) is an evangelistic worker among women.

Miss Bessie McKim (1904—Tokyo) is the elder daughter of the bishop.

Miss C. Gertrude Heywood (1904—Western Massachusetts) is the principal of St. Margaret's School.

Miss Caroline Schereschewsky (1910—

Tokyo) is the daughter of the late Bishop Schereschewsky.

Miss Nellie McKim (1915—Tokyo) is the younger daughter of the bishop.

Miss Roslyn Andrews (1921—Tokyo) is a teacher in St. Margaret's School.

Miss Bessie E. Curtis (1921—Minnesota) is a nurse in St. Luke's Hospital.

The Rev. H. C. Spackman (employed in the field in 1921) is an evangelistic worker.

Miss Helen R. Lade (1922—Massachusetts) is a nurse in St. Luke's Hospital.

Dr. Sidney V. Kibby (1923—Massachusetts) is an X-ray specialist in St. Luke's Hospital.

Miss Ruth Burnside (1923—Maryland) is secretary to the bishop.

Mr. Ernest E. Foote (1923—New York) is an assistant in the treasurer's office.

"All Gone But Faith in God"

By John W. Wood, D.C.L.

NO one connected with the Church Missions House is likely to forget that fateful Saturday, September 1st, 1923. Into the comparative quiet of the week, and when most people seemed to have left town for the three-day holiday, there came the first reports of the destruction and death that had overwhelmed Tokyo, Yokohama and other cities of Central Japan. Anxious days followed, waiting for a reply to a cable sent to our Kyoto office expressing sympathy and asking for information.

The first good news came on September 5th, when Kyoto cabled the names of missionaries from that district known to be safe. Only a few were missing from the roll. Happily, they were accounted for in a message received on September 10th. It was not until September 6th that the first message reached us from Tokyo, relayed through the Kyoto office and kindly transmitted to the Department of Missions through the office of the Secretary of State in Washington. The first three code words of the message were, unfortunately, mutilated and it has not been possible to translate them or to secure a repetition. In substance, the cable was this:

Our own missionaries safe. Tsukiji totally destroyed, Ikebukuro partly destroyed. All churches burned. People without houses and clothing. Have drawn on you today for \$25,000 to meet emergencies. Do not send any new missionaries until further notice.

All gone but Faith in God.

A great load was lifted from our hearts when we realized that, through the mercy of God, not a single missionary had been lost. Soon the wires were transmitting the telephones and telegrams to relatives and friends in this country, telling of the safety of their dear ones.

With anxiety for the safety of our missionaries out of the way it was pos-

sible to give thought to the material damage that seems literally to have overwhelmed all the southern section of the district of Tokyo. Let me take the bare phrases of the cable and try to indicate what they mean.

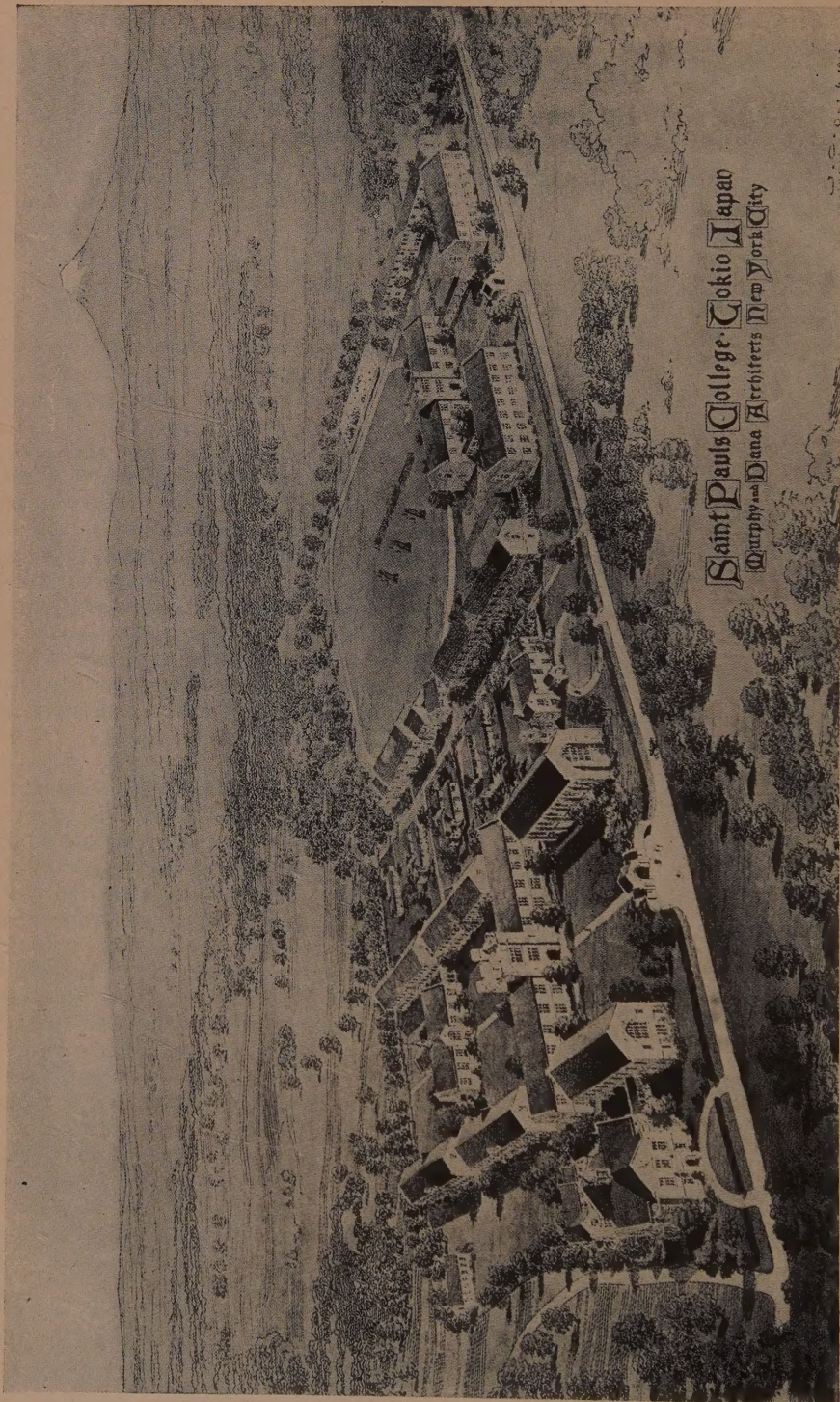
1. Tsukiji Totally Destroyed: Tsukiji is the name given to the section of the Kyobashi ward which years ago was set aside as a concession or place of residence for foreigners. Here our institutional work was begun fifty years ago and here it has been developed steadily through all the years since. This part of the message means that the dignified brick-built Holy Trinity Cathedral has gone. It was used jointly and at different hours by Japanese and English-speaking congregations. It was in this building that last May the first election of a Japanese presbyter to be a bishop in Japan was held.

The buildings of St. Paul's Middle School, with an enrollment of 880 boys and young men, and of St. Margaret's School, with an enrollment of more than 500 girls and young women, are wiped out. Fortunately, as in the case of the earthquake which destroyed St. Paul's in 1891, the pupils were on vacation. Both schools served an invaluable purpose. St. Margaret's was the only middle school for girls in the whole of Kyobashi ward and was doing such admirable work that the Japanese Education Department had expressed to Bishop McKim its intention not to establish a middle school for girls in the ward so long as St. Margaret's maintained its usual standards and efficiency.

The building in which our business offices were located, together with the diocesan library, is gone.

The old building of St. Luke's Hospital went the way of the rest of the property.

A telephone message from the State Department in Washington on Septem-



See page 651

BIRD'S-EYE VIEW OF ST. PAUL'S UNIVERSITY, IKEBUKURO, TOKYO

From the architect's drawing

"All Gone But Faith in God"

ber 11th told us that the American Ambassador had informed the Department that St. Luke's was totally destroyed by fire. In the absence of other information, we infer that the patients were removed before the building burned. Dr. Rudolf B. Teusler, now in this country on business connected with the new hospital, views with a saddened heart the complete destruction of the hospital into which so much of his own life has been built these past twenty-three years. More than that, he realizes that the foundations of the new building, completed only a few weeks ago and costing more than \$50,000, are, in all probability, hopelessly damaged. Fortunately, the work on the superstructure of the new St. Luke's had not been begun. The Japanese nurses' home, the buildings in which the American nurses lived, and everything else connected with St. Luke's, has disappeared in the general ruin.

Bishop McKim is not only without a cathedral, he is without a home. So are Dr. Reifsnider, of St. Paul's; the Rev. Norman Binsted, in charge of the English-speaking congregation at the cathedral; Miss Heywood and all the other teachers of St. Margaret's, Dr. Teusler, Mr. Tagawa, in charge of the Japanese Cathedral congregation, and the Rev. J. H. Kobayashi. The destruction of our residence property in the Tsukiji section—some fifteen buildings—is an appalling loss, not only because of its value, but because fully 100 people, Japanese and American, working in our Tsukiji institutions, are rendered shelterless. The autumn and winter are no times to be without homes in northern Japan.

2. Ikebukuro Partly Destroyed: From Tsukiji we go eleven miles to the northwest to the suburb of Ikebukuro, where the buildings of St. Paul's University and the Central Theological College are located. Just what "partly destroyed" may actually mean we can only imagine at present. The steel and concrete buildings of St. Paul's Uni-

versity were among the best structures anywhere in Japan. It is possible that the damage is only slight. The Central Theological College, erected under auspices other than those of our Board of Missions, was, from the structural point of view, a very indifferent building, and though comparatively new it is more than probable that it is now practically ruined or so badly damaged as to be beyond repair.

3. All Churches Burned: I well remember the quiet and modest way in which Bishop McKim said to me four years ago, "There is not a ward in the city of Tokyo in which there is not at least one congregation of the Nippon Sei Ko Kwai." It was a fact of which the Bishop had a right to be proud. "All churches burned!" That means the new St. John's, consecrated only a few months ago, the fine buildings of All Saints', Christ Church, Grace Church, St. Timothy's, the church for students, and the tiny old building known as True Light Church, in which the Rev. Y. Sugiura has carried on for many years his Christ-like ministry in one of the worst of Tokyo's slums. Only last month THE SPIRIT OF MISSIONS published an account of this work. This building is not much of a loss from the material point of view. It was, however, the first church built in Tokyo and dates back nearly fifty years.

The building used for the Church of the Love of God is gone. Fortunately, the Rev. P. Goto had not yet begun the erection of the new building for which most of the funds were in hand. Here and there were smaller preaching places in Japanese houses.

We are still anxiously awaiting news with regard to the fate of the Japanese clergy and other workers. Obviously, it has not been possible for Bishop McKim to call the long roll of those willing and affectionate people with whom our missionaries felt it a privilege to be associated in a common task. We hope that the next cable may bring news of the safety of men like Bishop-elect Mo-

"All Gone But Faith in God"

today, the Rev. T. Minegawa of Christ Church, the Rev. P. C. Daito of St. John's, and many others.

Not only have all these churches been destroyed, but their congregations have almost certainly been shattered. Many of their members have passed suddenly from this life. Homes have been wrecked; business enterprises have been ruined for the time, if not permanently. People who took pride in providing for the support of their own clergy and the activities of their churches find, without warning, practically everything swept away. They are not able to do what heretofore they have gladly done. This means, of course, that the Church in the United States will step into the breach and for the next few months, at all events, carry the full support of all the Japanese staff. Bishop McKim has been cabled that he may count upon this. Japanese teachers in our schools, Japanese doctors and nurses in our hospitals, whose support has come entirely from the funds earned by the institutions, will have to be tided over the period when the institutions they have served so well have no revenue.

The cable makes no mention of the work in cities within a radius of 100 miles of Tokyo. There are many of them in which we have property and where effective work is being done. Kawagoe and Kumagaya were rejoicing in new churches built only recently. Hachioji, Maebashi, Takasaki, Urawa, Mito, Shimodate, Utsonomiya and other prosperous communities lie within the area of earthquake violence and may have suffered severely. We are anxiously waiting for news.

One can easily understand the sadness with which Bishop McKim looks upon what to some may seem to be the destruction of the work of a lifetime. True, buildings have been demolished, plans have been overturned, hopes have been almost crushed. But the work of the thirty years of Bishop McKim's episcopate is not expressed only in buildings or plans or hopes. The results are seen in Christ-like lives of thousands of our Japanese friends who have come to know our Lord and to follow Him with a glad allegiance. These are evidences of God's mercy and grace which neither earthquake shocks nor raging fires can destroy.

What Should We Do First in This Emergency?

In view of this sudden ruin and what it means, is it any wonder that the Church has been asked to give an emergency fund of \$500,000 to meet immediate and pressing needs?

One of the most important things to be done would seem to be the speedy erection of frame buildings as a temporary St. Luke's Hospital with accommodations for 250 to 300 patients. For a long time Tokyo will have to battle against disease. Dr. Teusler, brave-hearted as ever and determined that all the best he has shall be given to the service of the Church and the people of Japan whom he loves, is making plans for the shipment of lumber, or, if they can be procured, portable buildings that can be converted into a hos-

pital within a few days after their arrival in Japan. Such a building, with the equipment—some of which could later be transferred to the permanent St. Luke's—might cost easily \$100,000. It would serve to continue with but brief interruption the fine ministry of our hospital for the next four or five years until plans can be carried through for the erection of the new St. Luke's.

Dr. Teusler sails from San Francisco by the S. S. *President Jefferson* on September 23rd. He has been authorized to take with him \$1,000 worth of winter clothing for our men missionaries. Mrs. Alice St. John, one of the American nurses of St. Luke's now in this country, will sail October 4th. She will take with her at least \$1,000 worth

"All Gone But Faith in God"

of winter clothing for the women of our mission. We wish we dared authorize them to take five times as much. It will all be needed. Some of our missionaries have lost everything except the clothes they wore at mid-day on September 1st. Others more fortunate, who were still at Karuizawa, the sanitarium in the mountains, have at least the satisfaction of having summer outfits. All their winter garments in Tokyo; all their household effects, furniture, pictures, linens, bedding, books, accumulated in some instances through many years, are gone forever. Winter is coming on. Shelter, simple heating apparatus, clothing and at least some of the most indispensable household effects must be replaced immediately.

We are grateful that Bishop McKim, ever watchful for the welfare of those for whom the Church had made him responsible, did not hesitate a moment to draw upon the Church's treasury for \$25,000. Of course, that draft will be honored when it comes. Long before

that significant bit of paper makes the journey from stricken Japan to prosperous America we expect to have many times \$25,000 in hand to meet it. With Bishop McKim, the Council and its Department of Missions have "faith in God" and that includes faith in the love and generous self-sacrifice of the people of this Church.

When all the emergency needs are provided for Bishop McKim and his advisers in Japan, the Department of Missions and the National Council will begin to make plans for permanent reconstruction. Before these plans can be intelligently made or any accurate estimate of the cost of executing them determined it will be necessary to make a careful survey of the whole situation. The important matter to remember is that our effort to give immediate relief must of necessity be followed later on by the hard and steady work of rebuilding in worthy form and for more effective service all the agencies the Church has lost.



SUNDAY SCHOOL OF THE CHURCH OF THE LOVE OF GOD, TOKYO

This Mission is in one of the poorest sections of Tokyo. Many of these little ones must have perished in the fire

Institutions and Churches in Tokyo Which Have Been Destroyed

THE following account of our ruined institutions and churches in the earthquake zone of Tokyo will be of interest. We have reason to hope that the fine new buildings of St. Paul's University were only partly destroyed.

St. Luke's Hospital: St. Luke's International Hospital, which has been totally destroyed, whether by earthquake, fire or tidal wave, we do not know as yet, represents the life work of a man whose name will go down to the future as one of the great missionaries, Dr. Rudolph B. Teusler. Dr. Teusler went to Japan twenty-four years ago. His professional skill at once made his services in great demand among foreigners in the Orient, but he preferred to live on his modest stipend as a medical missionary, turning in all his fees for private practice to the support of the hospital he had established. The splendid service given by this institution won the confidence of the Japanese nation, and when a new building was imperatively needed the Emperor contributed \$25,000 in gold from his personal funds in addition to \$50,000 raised by the people. At the time of the earthquake St. Luke's had an equipment of about 150 beds, with clinic and out-department and a training school for nurses in which the daughters of many of the first families in Tokyo were enrolled.

The foundations for the new building, which were rapidly going up, were not destroyed. In coöperation with Viscount Goto and the Public Health authorities of Japan it had been planned to make the new St. Luke's a public health center in which fifty post-graduate Japanese physicians might engage in laboratory and public health work, with children's welfare stations and pre-natal clinics in connection with the Tokyo municipality.

When the new structure is completed St. Luke's will occupy an entire city block, with accommodations for 320 beds, a dispensary equipped for 500 charity patients, a school for Japanese physicians and nurses, and a laboratory for the study of Oriental diseases. The Japanese Government recently suspended its tariff laws to permit the free importation into Japan of all building material necessary for the construction of the new plant.

St. Paul's University: The first permanent educational work of our Church in Japan was a school with five boys and three teachers, begun in Tokyo in 1874, which has developed into St. Paul's University. At first classes were held in a rented house, but in the great fire of 1878 this was destroyed. After a few months funds were secured for a new building, which proved the beginning of an era of great prosperity for St. Paul's. There had begun to be an interest among the Japanese for everything Western, including the Western religion, as Christianity was termed.

In 1891 the school—or college, as it was now called—met with a great disaster. The main building was destroyed by an earthquake. Fortunately the students were away on vacation and there was only one fatality. The Rev. T. S. Tyng, the president, was successful in raising a sum large enough to erect new buildings, so that for the first time St. Paul's found itself in large, well-equipped, and what were supposed to be safe, quarters.

Again the experience of 1878 was repeated and what seemed at first to be a calamity proved to be really a benefit. The work increased tremendously, government recognition was secured, and by 1907 it became evident that a new site and new buildings must be secured.

Institutions in Tokyo Destroyed

The site was found on the plain of Ikebukuro, eleven miles from the center of Tokyo and St. Paul's University, with substantial academic buildings, dormitories, a refectory, a gymnasium and a chapel surrounding the campus, was erected. The interior of All Saints' Chapel is most beautiful, the altar and reredos being of pure white Japanese marble. The organ is a memorial to the wife of Bishop McKim. Except for some memorials and a gift of \$500 from the Church Building Fund Commission the entire cost of the Chapel was borne by the Woman's Auxiliary of the Diocese of New York.

From the first St. Paul's has been fortunate in its leaders. Founded by Bishop Channing Moore Williams, it was carried on through years of struggle by devoted early missionaries, among whom were Mr. J. McD. Gardiner, the Rev. Dr. Theodosius S. Tyng and the Rev. Arthur Lloyd. The last-named resigned in 1903 to succeed Lafcadio Hearn at the Imperial University, and the Rev. H. St. George Tucker became president. When he accepted the see of Kyoto in 1911 he was succeeded by the present incumbent, the Rev. Dr. C. S. Reifsnider. The headmaster for many years was the Rev. Dr. Motoda, now Bishop-elect of the Japanese diocese of Tokyo. At the time of the earthquake the student roll numbered nearly six hundred.

St. Paul's Middle School for Boys:

St. Paul's Middle School for Boys was a preparatory department for St. Paul's University, and had at the time of the earthquake nearly a thousand pupils. It was just across the street from St. Margaret's School for Girls. The buildings were very inadequate for the need, and had it not been for the tragedy of their destruction we might think it was well that new accommodations were compulsory.

St. Margaret's School for Girls:

In 1877 the Rev. C. T. Blanchet, our

missionary, and his young wife set up housekeeping in the heart of the native city of Tokyo, and at once opened a day school for girls. As soon as Miss Pitman, the first foreign teacher, arrived from the United States in the same year, a boarding school for girls was opened with two orphan girls as the first pupils. This was the beginning of St. Margaret's School, Tokyo. After many vicissitudes, owing to frequent removals, in 1891 the school moved into a building of its own, which in spite of being badly damaged by the earthquake of that year was made to serve until 1899, when a new St. Margaret's arose which accommodated some seventy-five girls.

This building was outgrown in turn and gave place in 1912 to the St. Margaret's which has been destroyed. In 1910, at the request of the pupils, Miss C. Gertrude Heywood, the teacher of English, was made principal, a post she has filled with great acceptability. The Rev. J. H. Kobayashi has been headmaster for many years.

In this issue of THE SPIRIT OF MISSIONS will be found an article by Miss Heywood which, in view of the destruction of the school just as it had entered on its forty-sixth year, will be read with the greatest interest.

The influence of St. Margaret's has been felt throughout the Tokyo Mission. Graduates of the school are found as Bible women, as nurses, as kindergartners and as teachers in the mission schools.

Trinity Cathedral and Parish House:

A large part of the money with which Holy Trinity Cathedral was built was given by Bishop Williams, who denied himself all but the barest necessities of life in order that he might lay stable foundations for the Church in Japan. The building was consecrated in 1889.

Holy Trinity Cathedral has both English-speaking and Japanese congregations. Interesting services were held by the former on national holidays,

Institutions in Tokyo Destroyed

such as Thanksgiving Day, etc. The Japanese also use it to celebrate their national days of intercession or thanksgiving. The last gathering of this sort was a memorial service for President Harding, in which both foreigners and Japanese took part.

The Parish House, in which Bishop Williams had his rooms, also housed the Divinity School which he founded in 1878 with ten students. He ordained two of this number to the diaconate in 1883, one of whom was the Rev. Yasutaro Naide, now Bishop-elect of the Japanese diocese of Osaka. The Divinity School was later removed to Ikebukuro.

St. John's Church: St. John's Church was started in 1878 by Bishop Channing Moore Williams as a preaching place in connection with Holy Trinity Cathedral. The congregation grew and in 1890 a small brick church was built. The Rev. B. K. Seita, one of the most gentle and sympathetic priests of the Japanese Church, was the rector for fourteen years. On his death he was succeeded by the Rev. P. C. Daito, who is still in charge.

In 1912 Mr. Daito came to the United States to lay before Church people his need for a new church building to replace the low, half-decayed and small edifice which hampered the growth of the congregation. He succeeded in acquiring sufficient funds to start building in December, 1921. In March, 1922, Bishop McKim laid the cornerstone of a church which would seat two hundred people, and on Christmas Eve he consecrated a handsome building, costing some 45,000 *yen*, half of which sum was contributed by the congregation, which at the time of the earthquake was entirely self-supporting.

Christ Church: Christ Church shared with St. John's the honor of having a self-supporting congregation. It was a well-built brick and stone structure on a narrow street just off one of the

main thoroughfares. It was recently necessary to enlarge the church, and the enlargement, as well as the parish house, was provided entirely by the congregation. The rector, the Rev. T. Minegawa, is an energetic man, whose congregation is representative of the great middle class which is the backbone of every country. When Christ Church became independent of any financial support it held a service to mark the event and sent an offering to the Board of Missions in New York. Each year since then the congregation has made an offering of the same kind.

The Doshikwai: The Doshikwai, or Christian Hostel for students at the Imperial University of Tokyo, was started in 1903 by the Rev. B. T. Sakai, a Japanese graduate of Harvard University and the Cambridge Divinity School. At that time there were hardly any Christians among the five thousand students at the University and it was thought to be of no use trying to convert them. However, Mr. Sakai persisted and the work has proved itself one of the most valuable agencies in the Japanese Church. It combines the activities of a religious society with the good points of a fraternity of an American college. After they leave the University the graduates still keep in touch with the Doshikwai and there are frequent reunions. There are over a hundred graduates now and many of them occupy positions of importance and trust. Some are in the consular service, some in business; three are doctors in St. Luke's Hospital, one an army doctor, one a naval engineer, and so on. The Doshikwai had its own house, specially built and well adapted to its purpose.

St. Timothy's Church: The young men of the Doshikwai started to hold services in a tiny chapel fitted up in the house of the Rev. J. A. Welbourne. After a while a small house in the neighborhood was rented and as the work grew this gave place in 1909 to

Institutions in Tokyo Destroyed

St. Timothy's Church for students, built largely through contributions from the colleges of America, Yale and the University of Pennsylvania each giving \$1,000. St. Timothy's is situated in the center of the district of Hongo, the seat of the Imperial University and other government educational institutions. More than 15,000 students live in Hongo, of whom six hundred live in the dormitory just across the road from St. Timothy's. The field is perhaps the greatest intellectual center in the Empire, and although the number of students reached is small compared with the great numbers in the district, yet the influence exerted is great. A congregation has been built up with a large and flourishing Sunday School, and the prospects for the future at the time of the great catastrophe were bright.

Church of the Love of God: The mission of the Love of God was begun on the very spot in Shitaya ward from which the police had driven the Rev. H. S. Jefferys when he first attempted to preach to the poor in the street. The first indoor services were held in a little room about six feet square, which had to be reached by a ladder. Soon, by the help of the Rev. J. S. Motoda, now Bishop-elect of the Japanese diocese of Tokyo, the mission secured larger quarters and, under the care of the Rev. P. K. Goto, increased in size and influence. During his sixteen years' pastorate more than three hundred people were baptized and many confirmed. Mr. Goto felt that if he had had a real church building instead of a rented house he could have done much more. Let us hope he will have one in the new Tokyo which will arise from the ashes of the old one.

True Light Church: Situated in one of the most crowded districts of Tokyo, the True Light Church under the Rev. Yoshimichi Sugiura shed its light on some of the poorest and most degraded people in the city. Mr. Sugiura has devoted his life to this work and has car-

ried the Gospel of Christ into places where it was hardly safe for an outsider to enter. In addition to the services held in the church, he had a club known as "The Laborers' Reform Union"—at least, that is how he translated the name into English—a kindergarten and a day nursery where mothers who had to work in the factories might leave their babies. THE SPIRIT OF MISSIONS for September contained a full account of Mr. Sugiura's work.

Grace Church: Grace Church was one of the congregations founded by Bishop Williams. It was a substantial brick structure, with a communicant list of a hundred and a Sunday School numbering seventy. Although in 1893 the congregation could supply only 1 yen a month toward its support, the contributions in 1921 amounted to 1623 yen. Grace Church is in charge of the Rev. R. Ota.

Holy Trinity Orphanage and Home for Feeble-minded Children: In 1891 a great earthquake—known as *the* great earthquake—devastated the two provinces of Mino and Owari, Japan. A great number of orphans were left helpless, among them of course many girls. A young teacher in St. Margaret's School in Tokyo, Mr. Ryoichi Ishii, heard of the need and came to the rescue. But we will let him tell the story in his own words:

"The thought came into my mind like an inspiration that it was my duty to devote myself to the cause of rescuing those poor orphan girls from the hands of vicious men and educating them into Christian womanhood. So I gathered several girls together and started an orphanage. Among the first girls I received was one feeble-minded child. To educate her was a grave problem to me. This opened my eyes to the needs of unfortunate ones I had never thought of, to whom my sympathy now went forth. I wanted to make a study of this particular branch of education and went to America twice for the purpose.



ENTRANCE TO THE ISLAND, THE WORST SLUM IN TOKYO, WHERE MR. SUGIURA DID HIS WORK

"In fact, the education of the feeble-minded has gradually become the more important part of my work, and I expect to make it so. I have two reasons for this: In the first place, this branch of education has been shamefully neglected in our country. In the second place, the enlargement of the school for the feeble-minded gives our girls in the orphanage the means of self-support, as I can employ them either as teachers or nurses, so that the emphasis laid on the education of the feeble-minded has proved to be a solution of the problem of the independent existence of the whole institution.

"The teachers and nurses are all girls from the orphanage who are now grown up. They are faithful and, in many instances, efficient helpers. I often think I could not have done this work if I had not had them."

Mr. Ishii's work is not directly under the Church in America but is supported principally by the Japanese. He has always insisted in laying emphasis on the religious side of his instruction, sometimes to the detriment of the success of his work financially, but he did not allow this to influence him in any way. The results have more than justified this course.



FIFTY GIRLS WHO GRADUATED FROM ST. MARGARET'S, TOKYO, IN THE SPRING OF 1923

The foreign teachers in the back row from left to right are Miss Mabel R. Schaeffer, Miss Roslyn W. Andrews, Miss C. Gertrude Heywood, the principal, and Miss Edna B. Murray. Miss Heywood and Miss Andrews were in Japan at the time of the earthquake. Miss Schaeffer and Miss Murray were on furlough. The Japanese clergyman who stands beside Miss Heywood is the Rev. J. H. Kobayashi, headmaster and chaplain of the school. Most fortunately the school was closed for vacation at the time of the earthquake

Forty-five Years Old and Still Growing Fast!

By C. Gertrude Heywood, U. T. O.

FORTY-FIVE years old and still growing fast! That is St. Margaret's, Tokyo. You wouldn't call her an old lady or middle-aged even if you could see the way she bustles with life, starts in early every morning, sometimes gets pretty noisy as the day goes on, is full of glee, even dancing for joy, when it comes time for an excursion, or as Christmas approaches, is eager to try new things, such as folk dancing and mental tests, welcomes many to her door and earnestly and enthusiastically tries to give them the most worth-while thing in the world to take away with them.

Growing fast — but not only in size. In fact, she is a lit-

tle overgrown that way, making her just a bit awkward, and it is to be hoped that in a year or two she will be able to reduce by counting her calories or adopting a stricter diet in entrance examinations. Five hundred and ninety girls are a good many to keep an eye on: others than the old woman in the shoe are sometimes perplexed to know exactly what to do. But, as it seems to be the fashion to reduce, St. Margaret's will be in the fashion in the next two years, when she tries to reduce her numbers to, at the most, five hundred.

Five hundred and more girls between the ages of thirteen and eighteen! Five hundred and more golden opportunities

to develop Christian character and to implant Christian ideals; five hundred and more impressionable girls to whom to introduce Christ Himself. Recently a survey as to religion was made among the girls. The method of the questionnaire was faulty, so the results are not as informing as they will be the next time it is done, but there is much of interest in the answers. About one in nine are Christians at present, but prac-

tically the same number express a desire to become Christians. Only forty - nine out of 529 answering the questions profess to be Buddhists, but 450 families claim to be Buddhist and ten to be Shintoists. Of



THE NEW PROPERTY WHICH ST. MARGARET'S HAS JUST ACQUIRED—NOW, ALAS! DESTROYED

the entering class of 146 there are only ten Christians.

What is St. Margaret's doing to meet this wonderful opportunity? To learn about this you should visit the school on Tuesday or Thursday noon. The lunch hour is shortened; instead of going out to the playground to play ball or tennis, instead of romping in the gymnasium or walking up and down the halls, one-half of the students make their way to the Assembly Hall. The non-Christian teachers join them and presently you would hear the familiar tune of a hymn, but sung to Japanese words. At the close all bow their heads in prayer and then sit down for a twenty-minute straight talk about some

Forty-five Years Old and Still Growing Fast

Christian subject. It must be remembered that the non-Christians far outnumber the Christians and for the first time are hearing the message of the true God and His love for mankind revealed in Jesus Christ. During the last term, among others, the girls were so fortunate as to hear Mrs. Wood, social worker of the Y. W. C. A., speak on the conditions of girls in Japanese factories, and Miss Porter, welfare worker at Teachers College, Columbia, on Japanese students in Columbia.

While one-half of the students are in the hall the other half are divided into eleven different classes and are having their weekly Bible lesson, the youngest in the first truths of Christianity as shown in Old Testament stories, the oldest in the teachings of Christ, while those in between are studying the life of Christ and the heroes of Acts.

But the actual teaching of Christianity is only a part of the religious work. The constant contact between Christian teacher and pupils in classes, in groups at the teachers' houses, especially at the American teachers' homes, and in many unrecorded ways, is a vital part of the whole trend of influence toward Christianity. In the last year seven girls were baptized and seven confirmed. There were fifty-one girls in the dormitory, twenty-two of whom were Christian and sixteen of them were baptized while in school.

St. Margaret's is growing in other ways than numbers of students. One other physical growth she has made this year is in property. Due to the generosity of the Presiding Bishop and Council, at a most critical moment, money was cabled to Tokyo for the purchase of the property on the north side of the school. This was German property and for many years had been rented and occupied by different European legations, the last one to occupy it being the Swedish minister. The property was taken over by the Japanese government during the war and was to be offered at auction. The house itself comes to within twenty feet of

St. Margaret's school building and it would have been a great disaster to the school to have it fall into other hands with no restrictions on its use. All kinds of efforts were made over here and finally the government sold the property to the school privately at a price about half of the market price of land in this locality. This was not only a most advantageous thing for the school, but it also shows the esteem in which the school is held by the highest government authorities. It is the only high school for girls in this district and its existence and high quality make it unnecessary for the government to build a school here. This is appreciated by the Japanese.

The only condition on which it was sold to the school at such a reduction was that it should be used for school purposes. The building is well adapted for such purposes. The Swedish minister, during his occupancy, most obligingly had a ballroom, banquet hall and large kitchen added to the original residence. These three rooms have been fixed over into, respectively, a music classroom, a students' study room and a locker room. The residence part has been put into repair for the residence of the American teachers of the school. There will probably be four living there from this fall. The boundary fence is to be taken down and the land added to the present playground, which has been altogether too small for some years. Tennis, basketball and volleyball courts are to be made.

The alumnae have been most impressed by the generosity of the Church in America in making this further gift to the school. They realize that it is their duty and privilege to come to the financial aid of their Alma Mater. They have resolved to raise within the next five years 100,000 *yen* as an endowment fund, the interest to be applied to the general expenses of the school, thus relieving the Church in America of part of the burden of support.

Growth, however, is not only a matter of size, and St. Margaret's in the

Forty-five Years Old and Still Growing Fast

last year has tried to develop in quality. Most private schools in Japan have very large classes, in some cases sixty or more in one class. This is made necessary for financial reasons and is actually contrary to government regulations. This is patently contrary to all educational ideals and St. Margaret's has always kept her classes below the maximum of fifty allowed by the government. But from the educational standpoint fifty is a ridiculously large number and this year St. Margaret's has started in to take this very necessary step of dividing the students into more divisions with fewer in each. This, of course, has meant an increase in the number of teachers and seems wasteful to some of the Japanese. But a school like this has got to stand for the highest ideals educationally, as well as morally and religiously, and this is one way to do it.

Two very marked tendencies in the education of girls in Japan are noticeable in the last year: a great increase in interest in music and in athletics. St. Margaret's is offering to her students the very best advantages in music, in class singing and in piano instruction. Unfortunately, we have only one American teacher to give her whole time to it. She has had to have assistance from outside, but even then cannot meet all the demands. This is a great opportunity to help the Japanese to appreciate and to come to love the music of the West and thereby come to appreciate and understand better the mind and heart of the West. Music teaching, giving individual lessons, also provides greater opportunities for personal influence than the ordinary class teacher has. Isn't there a young American woman with good musical training who would like to give herself and her talent in a service with such a big outlook as that—to interpret the soul of the West to the East and to lead individuals to know the Great Source of what is good in the West?

Japanese girls and their elders are waking up to their need for better phys-

ical development. They are taking to tennis, basketball and volleyball and even beginning to compete at Olympics and to have inter-school contests. St. Margaret's has long been asking for a trained American teacher to take charge of the physical training in the school with Japanese assistants. It has been realized here in the school for a long time that in this department the Japanese were in much need of guidance. Japanese educators have come to realize this and now all are keen about imitating American girls' athletics. It is a matter of great satisfaction and gratitude that in the fall a woman with training and experience is coming out from America. With her assistance, and with the improvements in the playground, great hopes for the future are held that St. Margaret's may do much to help the girls of this land to gain the sound bodies necessary for their wholesome spiritual development.

In closing let us consider the group of girls, fifty of them, whom St. Margaret's sent out this spring. Their average age is seventeen and they have been in the school five years, hearing much about Christianity and seeing it in their daily contact with Christian teachers and friends. Only fourteen of them, one in three and a half, were Christians, but nine of these were baptized while in school. Several of these have come to their resolution under very difficult circumstances of home and surroundings, things which cannot be related out of respect for their reserve. Others who have not nominally become Christians are so in heart and some of them will, as is always the case, be baptized within a year or two of their graduation. Of the others, who can tell what a difference has been made in their outlook on life, their thoughts of religion? The seed has been sown: may the Lord of the harvest grant that the harvest be plentiful!

(This article was already in type when the news of the earthquake arrived. It brings home to us most forcibly what the loss of St. Margaret's School means to the Church.—Ed.)



LIFE IN THE VIRGIN ISLANDS

The bottles of milk have just been distributed by the American Red Cross. No, the building at the back is not a stable for mules. Each door represents a separate house and each house is occupied by a separate family. No wonder moral conditions are bad!



My Parish in the Virgin Islands

By the
Rev. Alfred P. Banks

*At the left is the very attractive rectory
of St. Paul's, Frederiksted, on the
Island of St. Croix*

THE editor of THE SPIRIT OF MISSIONS has asked me to write something about the work in the parish of St. Paul, Frederiksted, St. Croix. Is it quite unnecessary to remind people as to our exact location? When it was announced in my former parish in Vermont that I was to go to the Virgin Islands the local paper explained that they were 20,000 miles away, and various people hazarded guesses as to the position of the islands, ranging from Lake Champlain to the Pacific Ocean! It may be well, therefore, to mention that the Virgin Islands are the former Danish West Indies, purchased from Denmark by the United States in 1917. The work which had been done there for many years by the Church of England was transferred to the American Church in May, 1919.

The islands, Danish possessions for many years, had yet been almost entirely English-speaking. A large majority of the planters of St. Croix were English or Irish; and, in consequence, the Negro population was also almost entirely English in speech. The instruction in the schools, even under Danish rule, was in English. Danish was a subject of instruction as a foreign language. Only official documents were promulgated in Danish (with English translations) and the islands were in-

finitely more English in speech than, for instance, the Province of Quebec at the present day. Naturally, the sentiment of the people, especially the congregation of St. Paul's, was English.

Yet there has been for many years a very intimate connection between the island of St. Croix and the United States. So far back as 1840-1848 there was an American rector of St. Paul's, the Rev. Flavel S. Mines, the author of that classic of a former generation of Churchmen, *A Presbyterian Clergyman Looking for the Church*. From 1855 to 1884 the rector was the Rev. John C. Dubois, who was educated at Trinity College, Hartford, and ordained by Bishop Williams, of Connecticut. And for many years there has been a very steady stream of people going to the United States, so that there are few people indeed who have not relatives there. Yet it is perfectly true to say that the people of St. Paul's parish felt very keenly the transfer to the American Church, at first.

The years since the transfer of the parish have been years of very great hardship. They have coincided with an almost unparalleled drought, which has reduced the sugar crop very much, and caused widespread scarcity of work, and very real poverty. The poverty of the people is very great. It would

My Parish in the Virgin Islands

probably be impossible to find anywhere in the United States a congregation where there are so many really poor people among the communicants. We estimated recently that it was very well within the mark to say that at least 85 per cent of our communicants have less than \$5 a week, some very much less. The rate of pay for work in the fields is forty cents a day, and for a "second-class laborer" twenty cents, and there are very few who are able to get more than three or four days' work a week at these rates.

There is also a much larger proportion of elderly people with little or no means than would be found in any ordinary parish, because so many of the younger and more energetic and ambitious have left the island. Thus we have not only the old people in the Poor Yards and the Poor Farm, but many people of education and refinement who are living on the merest pittance, a small Danish pension, or what they can earn by needlework or similar ways; and in this class are many of our best and most earnest Churchpeople. The really poor folk give to the Church most wonderfully. Their few coppers, given regularly, represent what would be large contributions from ordinary people elsewhere. Last Easter and Good Friday we had over 1,100 coppers in our collections. Not very long ago a poor old woman, over eighty years old, received a letter from a grandson in the States enclosing a gift of a two-dollar bill. This was sent to the rector's care, as many such letters are, and when she received it she at once wanted to give one dollar to the Church. I did not think it right that she should give so much, for her needs were great.

Our congregation consists of three distinct elements, white, "colored" (i. e., those of mixed blood) and black. Of these the whites are the fewest in number and (with a few exceptions) the weakest in spiritual and financial support. The "colored" people are much more numerous, and are often intelligent and earnest Churchmen. They

are mostly clerks, store-keepers, government officials, etc. The black are the most numerous; the majority of them are laborers, but there are some in positions of responsibility—e. g., principal and other teachers in the public schools, postmaster, graduate nurses, etc.

All sections of the congregation worship together, and there has never been any separation made in church, except a natural tendency of the separate racial elements to sit together, accented by a relic of the old days of slavery, unhappily still prevailing—the pew-rent abomination. The Holy Eucharist is offered in St. Paul's Church every morning, always with a fair congregation, and the offices of Matins and Evensong are said in Church daily throughout the year. There is a choral Eucharist every Sunday as the main service. On the great Festivals the service is also sung at 5.30 a. m., when the great majority make their communions, and this is a most impressive and congregational service.

No description of the work in St. Croix can give an accurate idea of our problems which does not touch upon the greatest problem of all, that of immorality. It is the outstanding fact which dominates all others in the work of the Church. It is not confined to one race, nor to any one class of people. It takes many forms. There is one form of immorality which would be almost amusing in some cases, if it were not so unutterably sad. A couple will live together, for years, without any promiscuity and yet with no apparent intention of marriage, though they may have a number of children. In some cases such couples will be married after many years, and such extraordinary things will appear as the granddaughter of a bride who is contracting her *first* marriage being the ring-bearer; or as in a case of which I was told, where the daughter of such a couple was to be married, and the parents, colored people of some position, wanted to give her a "stylish wedding". So they were



PART OF THE INFANT DEPARTMENT, ST. PAUL'S SUNDAY SCHOOL
Miss Rachel Wescott has been in charge of this department for thirty-three years

married themselves shortly before the daughter, that they might issue the invitations to her wedding as Mr. and Mrs. So-and-so! Then there are the darker cases. It is very terrible to hear children of married parents speaking calmly of their "outside" brothers and sisters. And so lax is public opinion that few of these things are a bar to holding any position of responsibility, or to social recognition.

With the poorest class, the bad moral conditions—a heritage from the days of slavery—cannot be disassociated from the housing of the laborers, which is, in many cases, a direct cause of vice. The old houses built for slaves on the plantations years ago still stand and are still occupied by the Negro laborers. They consist almost entirely of one-roomed cabins, sometimes built in long rows, joined together. At first sight I took these to be stables for mules. Then I discovered that what I supposed was the accommodation for one mule was the abode of an entire family of human beings. In the town, people are huddled together in "yards," also in one-roomed (or at most two-roomed) abodes. The result is that boys and girls, as they come to adoles-

cence, are obliged to get a room outside—not a room in a house, but a single-roomed house, often with disastrous consequences. For years the Bishops of Antigua have spoken of these terrible housing conditions, which are by no means confined to St. Croix. But the old state of affairs remains.

On the other hand, we must remember that there are very many instances of pure lives spent amid the greatest temptations, and many cases of real penitence and amendment of life. There is an almost universal desire, in the younger generation at least, on the part of those who have sinned, that their children should not live in the same way. There are, too, instances of the Church's influence appearing in a way which is rather startling. Quite recently I was calling on the mother of an exceptionally intelligent and well-behaved Negro boy, who is a candidate for confirmation. Her house was much above the average in cleanliness and neatness. I discovered that her husband had left her several years ago and she was living in adultery with another man by whom she had a child. On the wall were two illuminated texts, one "Christ is the Head of this house", the



SOME OF THE JUNIOR SUNDAY SCHOOL OF ST. PAUL'S

other, "God bless our family"! This apparent absolute divorce between a profession of religion and Christian morality is shocking. Yet there is this to be said: In most parishes in the States a boy in such a home would be beyond the influence of the Church, whereas here he comes forward as a volunteer for confirmation; and some of our very best people have come from the most unpromising surroundings.

This is the hopeful side of our work. The Church has a real position and influence in the community and the opportunities before us are wonderful, if we can only secure the means and the workers. Steady and persistent pastoral work will bring results in the Virgin Islands. The preaching and practice of our Faith is sure to convert and build up some of those who look to the Church at least with respect. Frederiksted is only a small town, with less than 3200 inhabitants. How many towns of its size could show 265 people in church at 5.30 a. m. on Christmas Day, with two more celebrations of the Holy Eucharist to follow in St. Paul's and one in the mission church on the same morning? And it is only right to remember that, in these respects, the

parishes of All Saints', St. Thomas and St. John's, Christiansted, are much stronger than St. Paul's at present. We are still a very new American congregation, as history goes in the island, but on the Fourth of July this year we had over 110 present at a choral Eucharist at 6.30 a. m., and I wondered at the time how many of our small-town congregations in the United States were able to keep the Fourth in this way.

The work in this parish is entirely beyond the power of a single-handed priest. It needs much plodding pastoral care. There is no question as to the need of constant shepherding of the flock and as to their response to it. Our people in the country are scattered over a wide area, and in addition to the Mission of the Holy Cross there are services at King's Hill, at the Poor Farm, an old building formerly a fort, and used in the Danish days as a military station. We have about twenty communicants among the old and infirm inmates. This place is eight miles distant from Frederiksted and about two miles from Holy Cross.

For the present the Church of the Holy Cross, about seven miles from Frederiksted, is served entirely by the rector of St. Paul's. It has always



ST. PAUL'S CHURCH, FREDERIKSTED

been a mission of the parish, with no separate organization, but there has been until recently an assistant priest in the parish, almost since the beginning of the separate work at Holy Cross, nearly twenty years ago. The assistant priest has been mainly responsible for the work at Holy Cross, which is a purely rural congregation of limited means.

There is a constant stream of callers at the rectory study for all kinds of purposes, for signing of baptismal and marriage certificates—required by those leaving the island—for applications for baptism, for relief from our small poor fund (the offerings at the daily Eucharist of those who are themselves poor), to ask to have letters written or pension papers signed, or to summon the priest in cases of sickness. Sometimes these applications have their humorous side. "Father, I have come to renounce my wife" seems to portend a terrible tale of conjugal infidelity. But the good man merely announced that his wife was in the hospital! "Father, come to old Mary. She's too bad. You'll meet her bawling"—in all probability nothing worse than temporary indigestion on the part of Mary, who is giving vent to her feelings audibly. Occasionally a woman will bring in a big boy—"Father, scold him till he comes to

communion", when the scolding is much more due to the mother who brings him. Or a woman comes with a little girl of seven—"She's too bad. She lies; she steals; she runs away; she calls names. Please get her confirmed quick." This request is a little puzzling. It looks as if the preparation for confirmation and the grace of that Sacrament were desired to overcome these sins of the child. But at the back of the mother's mind is the thought that if the child is confirmed she is responsible for her own sins and the mother's responsibility will cease. Ignorance, you will say. Yes, it is. But here is also the opportunity to dispel the ignorance. None of these poor souls can be dismissed hastily. They are trying to one's patience, no doubt. But it is a golden opportunity when the people seek out the priest which many priests in more favored spots would rejoice to have.

Let us, then, end on a note of hopefulness. Hope that the present distress in the islands will be only temporary, although we never expect them to be again exceedingly prosperous places; hope that the power of the Gospel will make itself shown in the lives of the people, bringing them more to the knowledge and obedience of Christ and His Church.



ARCHDEACON ASHLEY AT THE HEAD OF THE PROCESSION, NIOBRARA CONVOCATION, 1923



THE LITTLE WHITE TENTS ARE DOTTED OVER THE PRAIRIE

The Niobrara Convocation Honors Archdeacon Ashley

By Roger Daniels

FIFTY-THREE years ago on the Santee Reservation a mere handful of Christian Sioux gathered together in what was the first Niobrara Convocation. Niobrara is an Indian word meaning running water and it was at the junction of two streams that they met. Ever since there has been a gathering of the Christian Sioux each year and the name Niobrara has clung.

The history of the Red Man as it has been written down seems to deal chiefly with outbreaks and uprisings and with very little that caused those outbreaks and uprisings. The Custer Massacre is forever associated with the Sioux. Yet the first Niobrara Convocation antedates the Custer Massacre by several years. The yellow-striped cavalry has gone from the Dakota prairies. The teepees and war paint have gone,

too. But the seed planted at that first Niobrara Convocation has grown a thousandfold.

The fifty-third Convocation was held this year on August 17th, 18th and 19th on the banks of the Moreau River near White Horse on the Cheyenne River Reservation. Fully two thousand Indians were encamped there for three days as representatives of the Indian Church in South Dakota and Nebraska, for the northeast corner of Nebraska is still part of the Dakotan Indian work, as it was in Bishop Hare's day.

To one who has never visited this Indian Convocation mere description fails to state the real significance of the gathering. Rather, it must be sensed. For here in the popular mind is the Red Man worshiping the White Man's God. But when one has knelt in the prayer



THE STANDARD BEARERS AT THE NIOBRARA CONVOCATION, 1923

circle under the Dakota twilight, has heard the prayers in the Dakota tongue and has witnessed the deep reverence of these people there comes the feeling that in downright Christian humility the very depths of prayer are reached.

The reservation on which the encampment is held plays host and when the guests are camped in a circle fully half a mile across such an obligation becomes Gargantuan. At five o'clock in the morning the good women were up and bending over fires. In the little house that served as a bakery the ovens were going all day long. Probably it is bad taste to come away from a place and talk about the food. But there has been so much said about "dog" and whatnot on the Indian menus that it may help scatter a few deep-rooted impressions to mention the very luscious apple and lemon meringue pies, the scrumptious doughnuts, the tender steaks, great platters of fresh eggs, equally great platters of fried chicken. Turn to the description of the feast in the Legend of Sleepy Hollow. Washington Irving is a better hand at descriptive writing than I am. The Indian plays host with a vengeance. In fact, the whole camp just teemed with friendliness. One phrase that sticks in

my mind and always will come from Dick Larrabee, major domo of the kitchen and dining room, "Well, we're going to kill a couple steers. You fellows have to have enough to eat."

Before I arrived at White Horse I met Archdeacon Ashley, who warned me that I had better be prepared to rough it. When I finally reached the tent that had been prepared for me I'm afraid I blushed. There was a steel bed with fine springs and a felt mattress. A rug covered the whole floor of the tent. There were chairs and a table and a large lamp. Now that bed belonged to somebody and every time I got into it I had the feeling that its owner was sleeping on the floor. So I roughed it for a week and was very loth to leave when the week came to its end. All of which may not be telling the story of the Niobrara Convocation.

The Convocation opened on Friday and as I arrived on Tuesday I saw it begin. But I was not the first arrival by any means. A goodly number had arrived and were encamped along the bluff above the Moreau River. Some of them had been several days on the road. There were many others then on the road who would barely arrive before the Convocation opened. They

The Niobrara Convocation Honors Archdeacon Ashley



SOUTH DAKOTA'S TWO BISHOPS
At the left Bishop Burleson; at the right Bishop Roberts

came in prairie schooners, in spring wagons, in buggies, in autos, on horseback. For the next three days there was a little cavalcade winding down the road over the surrounding buttes. And as fast as new arrivals came just so fast did tents spring up mushroom-like, camp fires crackle and pots begin to sing on the hob. When evening came and smoke was crawling skyward from a thousand little camp fires this place certainly seemed to be at peace with the world.

Then would sound the call of the camp herald announcing in the Dakota tongue, now near at hand, now far across the camp, that the time for prayers had come. The chief of these heralds is Spotted Rabbit, who as a young brave of nineteen joined himself with that nomad group of the Sioux who were attacked by Custer and later turned to annihilate his body of troops to the man. Spotted Rabbit took part in the battle of the Little Big Horn, being given the honor of riding onto the battlefield unarmed in an attempt to take Custer alive. His mission failed when his horse was shot from under him. Custer died a moment later. Now Spotted Rabbit calls his brothers to prayer. So has the influence of the

Niobrara Convocation grown; and it is striking little bits like this that link it to the past dark years on the Dakota prairies.

For the preliminary three days the program was much the same. After breakfast there was morning prayer around the circle in the open. Early arrivals at the camp never failed to get to this service, dropping the work of pitching tents until later. Then all through the day came the little groups of wagons, usually five or six in a group, trekking across the prairies from all parts of South Dakota. Toddling youngsters, boys and girls in their

teens, their fathers and mothers and even the dogs and family cat, fill the prairie schooners and autos. The Sioux goes to Convocation bag and baggage. For a week he has moved his home and it is a very homey atmosphere that prevails all during Convocation.

The program of the Convocation is in the hands of a special committee of



CHASING BEAR, AN OLD TIME DAKOTA



GOING HOME

the Indians themselves, which holds its final meeting the night before the meeting opens. All regulations are made by this committee. Much has been said about the Sioux dances. It seems worthy of note that a contribution toward the Convocation expenses which had been raised at an Indian dance was turned down by this committee.

The Convocation opened Friday morning, August 17th, with a corporate Communion of the whole camp. The principal service of the Convocation followed at morning prayer, when Bishop Burleson made his annual address to the Indians. It was planned that Bishop Roberts should have also addressed them at this service. But Dakota gumbo is no respecter of bishops or their autos and Bishop Roberts did not arrive until that night. His first address as bishop to the Indian Convocation was given the day following.

A large class was confirmed by Bishop Burleson and several catechists were licensed.

But the special interest of this Convocation centered round the fact that it marked the completion of Archdeacon Ashley's fifty years of service among the Indians. The Ven. Edward Ashley, LL.D., Archdeacon of Niobrara, is the sole remaining white man who witnessed the signing of the Black Hills treaty which preceded and is said to

have been one of the causes of the Custer massacre. He was a missionary on the Cheyenne River Agency at the time of the Battle of Wounded Knee. He has seen the transformation from the years of war to those of peace. So the Indians, when they came together this year, paid tribute to his long years of service as friend, brother and Christian leader among them. At the Sunday afternoon service, in which Mrs. Ashley was asked to take part, they told of Dr. Ashley's coming and work among them. At the close of the service they presented him with a purse of money and many pieces of their own handiwork, one of which was an Indian tobacco bag nearly a yard long covered with rare beadwork.

Few of our missionaries in any field, domestic or foreign, have given such long and honorable service as has Dr. Ashley. He was already on the spot when the young William Hobart Hare took up his work as Bishop of Niobrara and, with the native deacon, Philip Deloria, he assisted the bishop in his first confirmation. Perhaps the most notable achievement of his life has been the translation of the Book of Common Prayer and many hymns into the Dakota tongue. The whole Church should unite in paying honor to the man who has been such a power for good for half a century.



ST. LUKE'S HOSPITAL, TOKYO
Totally destroyed but doctors, patients and nurses were saved

See page 101



See page 652

ST. PAUL'S MIDDLE SCHOOL, TOKYO
Taken on the occasion of Dr. Wood's visit in 1918



See page 653

ST. TIMOTHY'S CHURCH FOR STUDENTS, TOKYO



See page 652

ST. MARGARET'S SCHOOL, TOKYO

Fortunately both the boys of St. Paul's and the girls of St. Margaret's were on their vacation



See page 653

STUDENTS' HOSTEL CONNECTED WITH ST. TIMOTHY'S CHURCH



See page 654

THE STREET IN TOKYO LEADING UP TO THE CHURCH OF THE
The clergyman at the left is the Rev. J.



OF GOD. NOTE THE INFLAMMABLE CHARACTER OF THE BUILDINGS
Bishop McKim is seen standing further up the street



See page 653

ST. JOHN'S CHURCH, TOKYO

Consecrated on Christmas Eve, 1922. The congregation is self-supporting



THE SUMIDA RIVER IN FRONT OF ST. LUKE'S HOSPITAL

Into which many cast themselves to escape the flames



See page 654

CHURCH OF THE TRUE LIGHT, TOKYO



See page 654

CONGREGATION OF THE CHURCH OF THE LOVE OF GOD, TOKYO



See page 654

HOLY TRINITY ORPHANAGE AND HOME FOR FEEBLE-MINDED CHILDREN

This orphanage was opened to shelter girls who were left destitute by the great earthquake of 1891. The Home for Feeble-minded Children, founded at the same time, was the first institution of its kind in Japan



See page 647

BISHOP MCKIM'S RESIDENCE, TOKYO

Bishop McKim is standing in the street by his auto. Both house and automobile are destroyed



MISS JANE ADDAMS AT ST. LUKE'S HOSPITAL, TOKYO

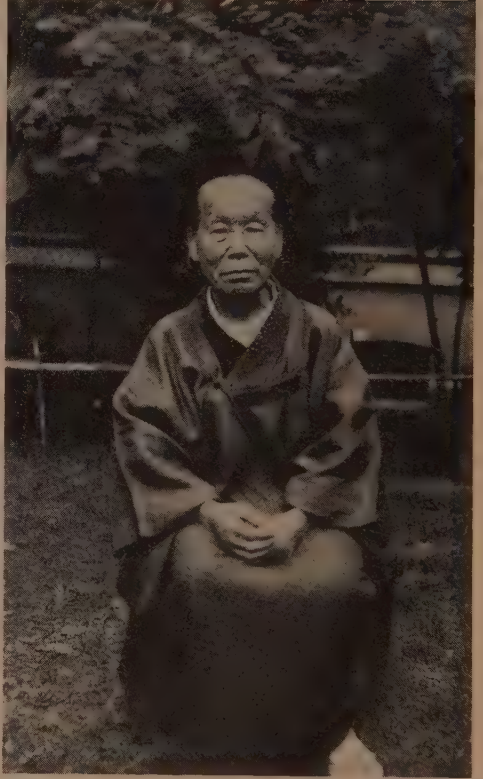
Last summer, while on a visit to the Orient, Miss Addams, so well known for her work at Hull House, Chicago, was operated on in St. Luke's Hospital, where she remained about three weeks. Personal letters from her since have expressed her appreciation of the services she received. It was a great satisfaction that an American Church hospital could be of service to a woman of Miss Addams' standing and character in such a far-away land.

Passing on the Torch

By C. Gertrude Heywood

THE women of the home Churches in England and America should feel much gratified when they hear of a gathering held in Tokyo in May, 1923. It was the sixth of its kind and yet so much in advance of the others that it seemed almost like a different meeting. It was the sixth triennial meeting of the United Woman's Auxiliaries of the Church in Japan. Delegates were sent from six districts, two American, one Canadian and three English, numbering in all eighteen, all but two of them being Japanese women. There were also present visitors from two other districts which as yet were not affiliated with the United Woman's Auxiliary, but wish to be. A woman from Dairen, in the Japanese territory near Port Arthur, was also there, coming for the specific purpose of asking that a Japanese woman be sent to work among the Japanese of Dairen. She was sent by the women of the Dairen church, who pledged to pay travel expenses, support and salary of such a worker for three months if someone could be found to go. It was a modern instance of the call from Macedonia and, most fortunately, just the right woman for such a mission was available and she has since gone and begun her work in Dairen.

This United Auxiliary was first started in 1908, when it was suggested that every three years, at the time of the Church Synod, the women of the different auxiliaries should get together to talk over their methods and problems. Two of the most earnest instigators of this were Mrs. Foss, wife of the Bishop of Osaka, and Mrs. McKim, wife of the Bishop of Tokyo. Mrs. Foss was one of the delegates from Osaka this year, as she has been at each succeeding triennial gathering, and it must have been a matter of great satisfaction and joy to her and to



MRS. TAMA KOMIYA

Who has done more than any one other person to build up the Woman's Auxiliary of North Tokyo

others whose enthusiasm and labors have done so much to build up the women's work in the Church here, to see the ease and the eagerness with which advance steps were taken at this last meeting.

For, although the United Woman's Auxiliary was first merely a more or less informal gathering of women for exchange of ideas, it soon began, as all Christian organizations as well as individuals must do, to seek some opportunity for service. It gradually took on a more formal organization and in 1917 assumed the responsibility of one wom-

Passing on the Torch



MISS UTAKO HAYASHI

A prominent worker in church and social service, who has been chosen the first regular president of the United Woman's Auxiliary of the Church in Japan

an worker in Taihoku, the northern city of Formosa. This year the delegates were all of one mind, that the time had come to advance. As yet, of course, the actual steps taken at this meeting must seem very insignificant, if compared with the work of the women in the home Churches, but, looked at in relation to what has gone before, their significance can be understood. Among other things, it was voted to continue the mission woman in Taihoku, the congregation in which town is now valiantly trying to meet its own support, but cannot yet pay more than the salary of the minister. In addition to this it was voted to send another woman to Tainan, the southern city, where the women of the church had sent an earnest plea for a worker, pledging themselves to pay part of her salary. But this was not all. They were anxious that new work should in no way impair old. There must be no falling off in their contributions to the general apportionment of each district. They

voted that the auxiliary of each district should increase its help to the Board of Missions. Finally each district pledged to double its contributions to the United Woman's Auxiliary.

In order to undertake efficiently all these new things it was decided that a more stable organization was essential. Heretofore the business of the United Auxiliary had been carried on in three-year terms by the officers of the various districts in rotation. This year separate officers were elected and a sum voted to pay travel expenses of the president to visit different districts and stir up enthusiasm.

These were some of the more important steps taken, but even more interesting were the spirit and attitude of the women themselves. This is a time of business depression in Japan, but no depression marked this gathering. Rather, it was marked by great determination, great hopefulness and great faith. It was most interesting to note the women's attitude of emancipation from the men. The women of the Church in Japan are providing more than half of all the mission funds of the church and in addition they are supporting a woman missionary. At this meeting they took the stand that as the women's organization of the church they should have credit for this, and that all the money given by the auxiliaries should pass through the United Auxiliary treasury. Some districts agreed at once to do this without consultation with the men. Others were not yet quite independent enough to take the stand without consultation. But the significant thing was that Japanese women were eager to coöperate with each other and were beginning to feel independent of men and able to stand on their own feet.

At this Triennial meeting, more than ever before, the impression was given that the women of the Church of Japan were eager to pass on to others the torch of truth which had come to them from the women of England and America.



CHINESE BOATS WAITING TO LOAD TEA AT KIMEN



BRIDGES AT KIMEN IN THE BASIN OF THE POYANG LAKE

What Shall We Do About It?

A Journey Over the Mountains of South Anhwei

By Bishop Huntington

THE people who made the bounds of the province of Anhwei, China, were guided by a profound ignorance of topography. It is divided into three parts. North Anhwei is the valley of the Hwai River and is distinctly northern. Wheat, tall millet and beans are the staple crops; rice is not grown. It is very populous and almost level—rich, but very liable to flood. Hwai River conservancy is one of the great problems of China's economics. Then comes Central Anhwei, the valley of the Yangtze. It is hilly (mountainous in the west) and moderately fertile. Practically all our mission work is in this section, though we get to the edge of South Anhwei.

Hweichow, which is the important part of South Anhwei, has no business being part of the province. The greater

part of it drains into the Chientang River, which flows through Chekiang, reaching the sea below Hangchow. The rest drains west into the Poyang Lake. It is shut off from the rest of the province by great mountains and speaks a dialect which is not Mandarin at all, but more related to the dialects of Chekiang and southern Kiangsu.

I had long wanted to visit this section and have at last done so. I left Anking on April 30th with Miss Gregg, who was going to visit some of our primary schools, and Miss Capron, who was accompanying her. We reached Tatum about eleven at night. At eight the next morning I held service and confirmed four, and then left the two ladies there, starting about ten o'clock by boat for Miaoch'ien. The boat could take us a little less than half way and

What Shall We Do About It?



OUR CHAPEL AT MIAOCH' IEN



A QUIET STREET IN IHSIEN

my boy and I landed about two o'clock and hired coolies.

We reached Miao-ch'ien about seven in the evening. Here we have a very prosperous work which badly needs a new church. "Standing room only" is the rule. I confirmed sixteen the next morning and then left for Chinyang, eight miles distant. There I confirmed nine and left the next morning, going seven miles to Yangt'ienken, a small town where we have a school and a growing work. After holding service and eating a feast we left for Lingyangchen, which we reached about five. Here we have no work, but the postmaster is an old St. Paul's schoolboy and a very earnest Christian and there are about twenty-five inquirers. We may start work there later.

The following day we left for places I had not been to before. The party consisted of my boy and myself in chairs, with two coolies each—though we walked more than half the time—and two coolies carrying the baggage, bedding, a camp cot, clothes, food and cooking utensils. First down one valley toward Shihtai, a nice little city which I have visited before. We turned to the right before reaching it, so cutting off a couple of miles. Then

we crossed a large stream on which we have work at Lungmen, twenty miles farther east. Then on up the valley of the river. The valley itself is fertile and populous, but not wide where we struck it. It grows narrower and the mountains higher and more thickly wooded as we go on. We stopped about five o'clock, only having made twenty miles, which is not a good day's march. However, the coolies would go no farther, so there was nothing for it. They promised, however, to do better the next day, but avoided that necessity as it began to rain about ten and we stopped till twelve and then went on through beautiful narrow valleys, all connected with the same river basin. It began to rain again about four and we stopped at a little village with a very nice inn. The place was called Yangshan Ling Chio and is at the foot of the highest ridge, which separates the basin of the Yangtze from that of the Chient'ang River.

The next morning was beautiful and we got started about six and climbed over the ridge, about two thousand feet high. The wild flowers were in their glory—the azaleas and rhododendrons a little faded, but beautiful pink wegelia and other flowering shrubs and trees

What Shall We Do About It?



MEETING AT YANGT'IENTKEN



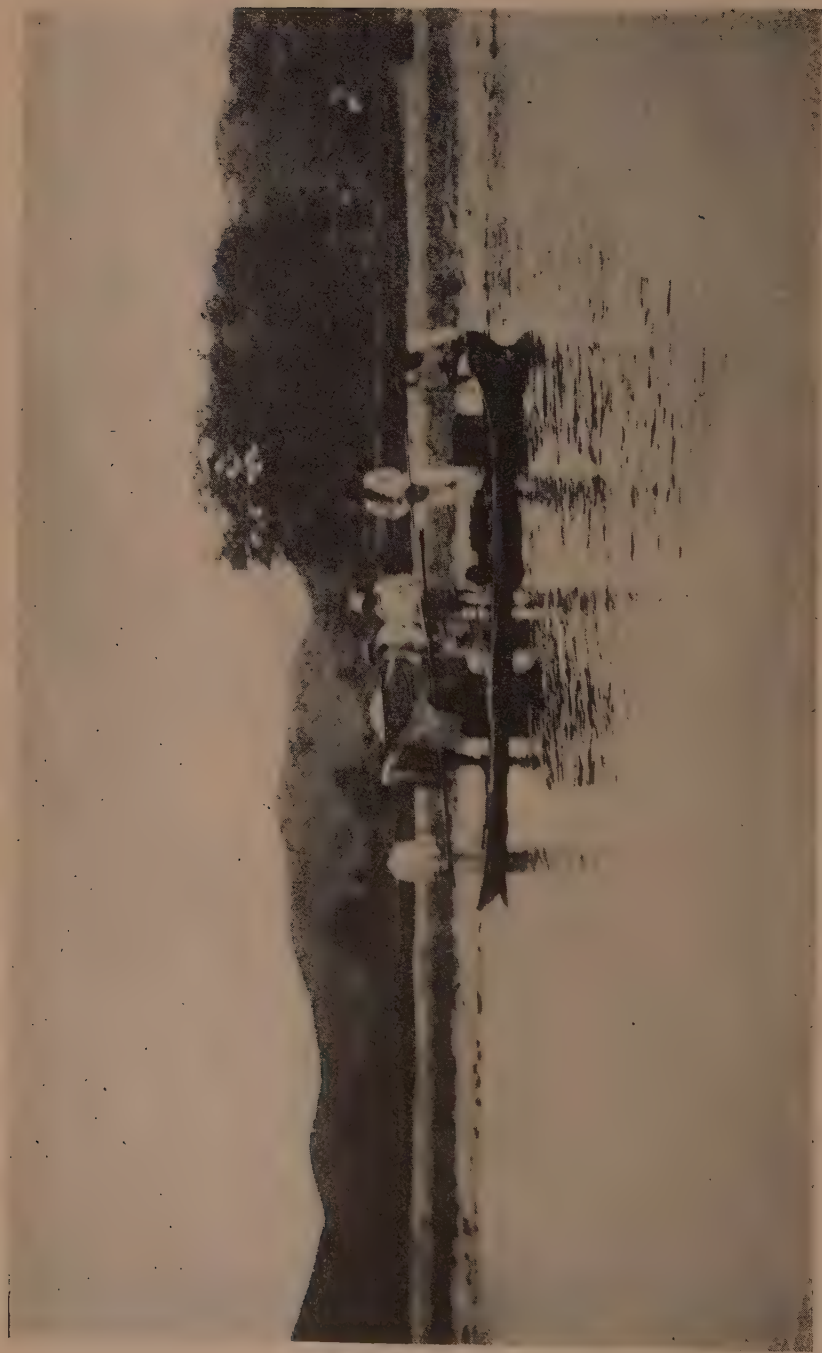
ST. LUKE'S CHURCH, CHINYANG

shone through the forest everywhere. From the pass there was a magnificent view north across range after range of mountains, and south across the valley where the city of Ihsien lies, to lower ranges beyond. The valley was full of clouds, but we were above them and could see the mountains rising like islands. Then down the other side into the valley. The roads are among the best in China, various families rivaling each other as to who shall build the best. They are all paved with stone blocks six or seven feet long, the width of the road, by about a foot wide. On the steep places they are steps, in other places, of course, being laid flat.

Among the many travelers I met on the trip an old Buddhist monk at the tea house on the summit of the ridge was as interesting as any. He had just come up from the south and was on a pilgrimage. He was very pious and when I asked him where he was going replied "Amitabah Buddha! I am going to Chiuhwa Shan." He could, in fact, hardly open his mouth without invoking Amitabah. It was at a tea shop along here, too, that I read a tract posted on the wall entitled *The Life Boat of Tsushih*. With the change of

half a dozen characters it might have been the product of some wildly eschatological Christian sect. There were to be seven woes and ten sorrows, but they might be avoided by prayer to Tsushih. Indeed, if enough people invoked him piously and turned from their evil ways the whole might be averted. In any case, one could himself win through by his aid to the Western Paradise.

Ihsien is like a great bowl and down the side of the bowl we went. The bottom is comparatively level, fairly fertile and very populous. We went from village to village for about twelve miles till we got to the city which is near the place where the river flows out through a narrow gorge to the southeast. The city itself is a nice, clean town, surrounded by a good wall, with a population of perhaps 10,000. We stopped there and had lunch in a little tea house. The proprietor was a Roman Catholic and told me he had to go twenty-five miles to Hsiouning to go to church. He did not go very often. From the time we left Lingyangchen we were not, so far as I know, within twenty miles of a Christian church of any sort until we got to Chingtehchen—a distance of



CROSSING THE RIVER AT CHINGTEHCHEN

What Shall We Do About It?

about a hundred and seventy miles.

The region is, however, not wholly neglected, for, as we were leaving the city, I was very much surprised to hear my name called. I turned around and found it was a Mr. Wang, whom I had met a number of years ago on a steam launch. He was the leader of a band of evangelists who were spending some time preaching there. It was Sunday and I was very glad to go back and have service with them.

That afternoon we went about fifteen miles more in a southwesterly direction, crossing the Hsiwu Ling into Kimen, which is in the basin of the Poyang Lake. The mountains there are not high, but the whole country is set on edge. You go up a very steep hill and down the other side and then for a few miles along a level valley. We spent the night at a very poor inn and the next day continued our journey to Kimen city. It was about the same size as Ihsien, but busier, for it is the place where Kimen tea is grown, and when we got there it was the height of the shipping season. Also, the river is considered navigable down to the Poyang Lake. The water was just high enough to make navigation possible and there were thirty or forty small junks there loading tea. We decided to go the rest of the way by boat, as it was both cheaper and more comfortable. It is said to be ninety miles to Chingtehchen and I thought \$6 would be about the price. What was my amazement when they wanted \$38! Thirty-five dollars was their bottom figure, for they said they got that for a load of tea. At other times it would be cheaper. Finally we bargained to go in a tea boat for \$12. They said they would be ready to start in a couple of hours and I went off to see the town.

It is at the junction of two streams and has two fine stone bridges and does two lines of export business. One is tea. It is grown in little patches on the hills all over the district, but I saw no large plantations. The other is clay for the porcelain factories of Chingtehchen.



ST. LUKE'S CHURCH, CHINYANG

That is dug in various parts of the district and pounded fine in mills run by large undershot water-wheels.

There is one peculiar feature in this whole country. It does not produce nearly enough rice for its own use. The tea-shop keepers at Ihsien told me that they only raised enough for two months and imported for ten months, partly from Chekiang and partly from Kiangsi. Central China is cut off by the mountains and the long overland journey, so it all comes from other provinces. Kimen is about the same. Kimen has the two exports—tea and clay—to pay for it, but they are not nearly sufficient. Ihsien has a little tea and a little ink (so-called India ink, which really comes from China), but still less is that adequate.

You would also observe another strange thing. Most of the field work is done by women. When I heard that I supposed they certainly did not bind their feet, but there I was wrong. Almost all the women have bound feet and wear over their cloth shoes a special variety of straw sandal. They are, I think, the most miserable-looking women I have seen in China. But where are the men all this time? Why, they have gone out into the world on



OUR CHAPEL AT LUNGMEN

business. That is where the money comes from. They are the Scotchmen of the Yangtze Valley. They can make money anywhere except in their own country and when they make it they send or bring it home. So the country is rich in right of its men and not of its products.

We left Kimen about noon as they had promised, but they said they would have to take on some more tea at Tafang, ten miles farther down. That river would be first rate for a canoe, but it is no fit place for a boat with two tons of tea. It took five hours to do ten miles to Tafang. There were four men to manage her and they do it mostly with the pole. They have a long bamboo with a curved end and the tricks they can do with it are wonderful. The master was an artist at it. He would jam it almost under her bow, throw himself in the air attached to the pole and swing her out of a dangerous rapid with a dexterity I have never seen equaled. We stayed twenty-four hours at Tafang waiting for that tea. I went on shore and watched them packing tea and finally bought a box for about 200 per cent more than it was worth—but it is very good tea.

We left at five o'clock in the evening

and went on down the river between steep hills for three days, reaching Chingtehchen about noon of the third day. That city fully deserves a separate article, so I will not write about it now.

But the point of this article is a question: Ought we or ought we not to start work in this great neglected region?

IN the present time of self-support and self-government, there is no place for "rice Christians" in China.

Many of the men who are occupying high and responsible positions in government service, in education, in business, and in industry and who are really accomplishing something against odds, were trained in mission schools or have had western training. The presidents of the three outstanding government and public educational institutions, Tsing-hua College in Peking, Nan-Kai College in Tientsin and the Southeastern University in Nanking, are Christians. Thousands of less well-known men and women are doing their bit in this vast land to make China Christian. *From an article by A. S. L. T'sen, Wuchang, China.*

Katherine E. Scott, Deaconess

As One of Her Associates Knew Her

IN the death of Deaconess Katherine E. Scott in Kuling, China, on August twenty-sixth, not only the Hankow Mission but the whole cause of Christian education in China has suffered a grievous loss.

Deaconess Scott joined the China Mission in 1911 as a teacher in St. Hilda's School, Wuchang. On her return to China after her first furlough in 1916 she was set apart as a deaconess by Bishop Roots, who shortly afterward appointed her principal of St. Hilda's School.

A graduate of Bryn Mawr of the class of '04, Deaconess Scott brought to her work in China the experience gained by eight years of teaching in the Bryn Mawr School, Baltimore, Maryland. But her greatest contribution to the mission work was not her brilliant mentality nor her splendid training. It was not what she *knew* that mattered, but what she *was*.

Just as no mere printed picture can give an adequate conception of her striking physical beauty, so it is well nigh impossible to convey by printed words any idea of the flashes of wit and quick repartee, the amazing insight and swift decisions, the wide tolerance and absolute freedom from pettiness, the strict simplicity of her own habits and the utter selfless devotion to her duty and her friends which made up the sum of her glowing and vigorous personality.

That personality, with its keen mind and balanced judgment—all that she

had and was—she spent unsparingly in the service of her Lord. Her chief care was the spiritual development of her pupils. In addition to the executive duties of the school, she carried the main burden of the Bible teaching, including the preparation of the girls for baptism and confirmation. The sound doctrine which she implanted in the hearts of so many young girls will, as it blossoms into sturdy Christian char-

acter, be a constant witness to the worth of her life's work.

Deaconess Scott never regarded the school, however, as an end in itself. She always saw it against the large background of the cause of Christ in China. With this wider vision in mind she served, tirelessly on interdenominational committees as well as on those of our own mission, and also in various capacities in the

Central China Christian Educational Association. While at home last year she generously gave up much of her furlough to speaking on China, sometimes addressing as many as five meetings in a day.

In her going St. Hilda's has lost more than a principal; the mission more than a valued worker; the Church, more than a devoted servant. A leader who could ill be spared, a rare courageous spirit has gone from our midst. And yet not gone, for in the hearts of those she taught and among whom she moved the memory of her radiant and consecrated life remains to mould another generation. She rests from her labors and her works do follow her.





ST. BARTHOLOMEW'S CHURCH, CHANGSHU (ZANGZOK), CHINA

Another New Church in China

By the Rev. Hollis S. Smith

ON Friday, May 31st, 1923, Bishop Graves consecrated St. Bartholomew's Church, Changshu, in the diocese of Shanghai. All who were present agreed that the church is one of the most beautiful in the diocese. It is the work of Mr. M. P. Walker, architect for the diocese, assisted by the Rev. E. L. Sanford, of the station staff. The building is a simple form of Spanish Mission architecture, very suitable for this country and climate.

In plan the building is a nave, having a seating capacity of 450. The altar and reredos are of beautiful unstained native hardwood, the work of experts in ecclesiastical art. The tower, with bell space surmounted by a cross, is visible to all the city.

It was a beautiful day for the consecration and a large congregation from the country and city, crowding the church beyond capacity, was present.

The bishop preceded the procession, including the larger part of the diocesan clergy, to the church door, which was opened by the vestry at his knock. The Rev. R. C. Wilson, priest in charge of the station, read the Sentence of Consecration. The preacher was the Rev. J. W. Nichols, D.D., dean of the theological school of St. John's University. The bishop was the celebrant, the Rev. Y. C. Wu, of the station staff, read the Epistle and the Rev. C. S. Sung, rector of Grace Church, Shanghai, read the Gospel.

The church with furnishings complete is the gift of Mr. and Mrs. Mortimer Matthews, of Glendale, Ohio, in memory of Mrs. Matthews' father. Their generosity has made possible a long-standing need in Changshu, where the steady growth of Christianity in the city and country has outstripped the old, inadequate buildings.

News and Notes

ON September sixth a cable was received at the Missions House announcing the death of Deaconess Ann Hargreaves, following an operation in St. Luke's Hospital, Manila. In her death the Philippine mission has sustained a great loss. For seventeen years Deaconess Hargreaves had carried on a most successful work among women and children in the mountain sections of Baguio and Besao.

AT the request of the Ven. J. T. Kennedy, archdeacon for colored work in the diocese of Western North Carolina, we are warning our readers against anyone soliciting funds for St. Cyprian's School at Lincolnton, N. C., which was closed by Bishop Horner a year ago.

AT its meeting on September twentieth the Church Building Fund Commission instructed its secretary to send a message of sympathy to the Bishop of Tokyo, assuring him that it would stand behind him in the work of reconstruction to the limit of its ability, and that it would be in a position to consider a special emergency case if presented at the November meeting of the Commission.

OWING to Bishop Rowe's inability to make the trip into the interior of Alaska this year, Archdeacon Drane has undertaken the duty of navigating *Pelican II* to distribute the mission supplies for next year to the various stations.

Writing from the mission of St. John's-in-the-Wilderness, Allakaket, under date of August sixteenth, Archdeacon Drane reports that he finds the schoolhouse so dilapidated that it must be entirely replaced. The floor of the mission residence has also worn out and requires immediate replacement. The Koyukuk Indians and the Kobuk Eskimos have donated all the necessary logs. The archdeacon estimates that the repairs will cost about \$600.

THE December number of THE SPIRIT OF MISSIONS will this year be the issue devoted to furthering the United Thank Offering of the women of the Church, instead of the October issue as in former years. Most of the articles will be written by U. T. O. missionaries. All women who are interested in this great offering should unite in an effort to see that this number is read in every parish of the Church.

NEXT MONTH

IN the November issue we hope to give the story of the Tokyo catastrophe by an eye-witness. In response to a cable request Bishop McKim has informed us that the Rev. Dr. Charles S. Reifsnider, President of St. Paul's University, Tokyo, is on his way to this country. His story will be read with eager interest. There will also be an eight-page illustrated section, showing the devastation wrought by the earthquake—if the pictures arrive in time. If not, the pictures will be interesting, anyway.

In addition to the Tokyo story there will be, among other good things, several articles on our hospital work at home and in the Orient and an account of Bishop Carson's recent visitation of his field in Haiti.

Extra copies should be ordered in advance.

Address THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York



THE SANCTUARY OF MISSIONS

The seas shall waste, the skies to smoke decay,
Rocks fall to dust, and mountains melt away;
But fixed His Word, His saving power remains;
Thy realm shall last, thy own Messiah reigns.

THANKSGIVINGS

WE thank Thee—

That in the midst of earthquake and fire, when the solid foundations of the earth have been shaken and, with death and misery on every hand, nearly all the material results of the fifty years' work of our Church in Tokyo have been swept away, our leaders there have not lost their faith in God.

That the lives of all our missionaries, both Japanese and American, have been spared.

That because of the time of the earthquake, the teachers and pupils of St. Paul's Middle School for boys and St. Margaret's School for girls were not in the buildings when they were destroyed.

For the courage and fine spirit shown by the people of Japan in this emergency.



INTERCESSIONS

WE pray Thee—

To sustain the bishops in Tokyo under the crushing load of responsibility which rests on them, and to give them courage and wisdom to face the work of reconstruction.

That, if it be Thy will, a larger and better Christian work may arise out of the ruins of our churches and schools in Tokyo.

That the Church in America may accept the full measure of its responsibility in meeting this emergency, and may show its gratitude to God for the splendid

work our Church has been enabled to do in Tokyo by succoring its missionaries there in their distress.

To send comfort and help to all sufferers in Yokohama, in the English diocese of South Tokyo, where the destruction was even greater than in Tokyo.



O ALMIGHTY GOD, whose blessed Son when on earth hadst not where to lay His head; have mercy on the thousands who are homeless and destitute in Japan. We pray for all refugees; for all who are anxious about those they love; for the injured and the missing; for those who mourn the loss of loved ones. Succor the widows; shelter the orphans; cheer the afflicted; rejoice the sad; solace the lonely, and enfold us all in Thy gracious, healing love, through Jesus Christ our Lord. Amen.



O LORD Jesus Christ, who, for our sake, didst set at naught the riches of Thy glory, enlighten the understandings of the people of Thy Church that they may know themselves to be the stewards of Thy gifts; open their eyes that they may become conscious of the needs of those who are sore-stricken in Japan, and enlarge their hearts that they may become worthy almoners of Thy bounty, that so they may be worthy of the trust reposed in them by Thee. Amen.

A
L
I
E
N
I
T
I
A

A
L
I
E
N
I
T
I
A



Progress of the Kingdom

GOD is our refuge and strength, a very present help in trouble.
Therefore will not we fear, though the earth be removed, and though
the mountains be carried into the midst of the sea . . . The Lord of Hosts
is with us; the God of Jacob is our refuge.

Message From the President of the Council The Catastrophe in Japan

THE material, visible evidences of our mission work in Tokyo and its vicinity have been almost totally destroyed, and it is estimated that two million dollars will be required to restore the buildings, hospital, schools, churches, houses.

For thirty years Bishop McKim has given his whole life to this work; and our hearts go out to him and to Dr. Teusler and the other faithful souls, who stand stricken amid the ruins.

It is generally conceded that history knows no disaster comparable to this that has come upon Japan, and the comment of the *New York Tribune* is that "man remains at the mercy of endless giant forces; and his wisdom—if one looks to the whole area of the universe—is as a candle blown by the wind in the night."

Nature and Nature's forces are cold, inexorable, remorseless. She is indeed "red in tooth and claw" and knows no pity; and the burning question is: Can we believe in a good God, Who sees and knows and permits it all?

And our reply is, "Yes"; for we are Christians. We are not victims of dumb fate. We have been assured that behind the blind and heartless forces of Nature there is a Loving Will, and that all things, bright and dark, are full of the purposes of His compassion. That was the message of the Cross of Our Lord Jesus Christ. He lived and suffered and died and won His victory over death in order to give us that assurance. It is Christ and Christ's victory that is the pledge to us right here and now—in spite of all apparent contradictions—that God is our Father and that He does love His children, and that the sorrows of this present time cannot be compared with the glory that shall be revealed.

Therefore a disaster like this is a great opportunity, a direct challenge to Christians.

Let us bestir ourselves and meet this test of our faith. Let us prove to the world that we believe in the Fatherhood of God and the Brotherhood of Man; that it is a Christian Revelation and a Christian obligation; and let us rebuild in Japan the material witnesses of this faith. For the youngest of us the time is short; and life is a poor thing except as an opportunity of service.

If every parish in the United States will make an emergency offering for this cause it will gladden a multitude of earnest souls and bring a blessing upon us at home.

Reverend A. Gailor

The Progress of the Kingdom

NEVER in the recorded history of missionary endeavor has the Christian Church faced such conditions as now confront it in

The Japan Tragedy

Japan. In a few short hours the material equipment acquired through long years of labor has been swept away. Missionaries have built their lives into edifices and institutions; they have vanished in a night. Churches, schools, homes, hospitals, are in ruins. Congregations have not only lost churches, parish houses and rectories, but in many instances the congregational families have been irrevocably broken up. Physical suffering has taken its heavy toll of moral and spiritual morale. Here indeed is a test of the faith and courage of the Church in Japan and of the Church in the United States.

Will the Church in Japan be able to rise victorious from this test? No one who has been privileged to visit Japan and to meet the leaders of our Church and their people, no one who has entered, however inadequately, into the spirit of Japanese Christianity, can doubt for an instant that the test will be met and that the Christian Church in Japan in all its branches will emerge from these days of desperate trial with faith strengthened and courage renewed.

Japan's Heroism

Where can there be found a finer expression of the quality and the real soul of a people than Japan has given in the last few weeks? With marvelous self-control, with a fine and deep appreciation of speedily-extended aid, but with no appeal to the rest of the world, the people of Japan have rallied round their young Prince Regent and the Imperial House. They have done their best, and a wonderfully fine best it is, to relieve the almost unbelievable misery that the appalling calamity has thrust upon them. When a whole nation manifests such quali-

ties, can anyone question the capacity of its people not only to restore physical expressions of progress and prosperity, but to rebuild, so far as rebuilding may be needed, its spiritual life?

Japan's people will be universally grateful for the spirit of brotherhood manifested by America in this time of distress. Our fellow Churchmen in Japan will be doubly grateful as we endeavor to help them provide the material concerns of life, and to go on with the greater task of building the City of God within their beautiful land.

The reality of Christian brotherhood is being tested. While our fellow Churchmen in Japan will be ready to suffer without complaint, they will be deeply impressed by and grateful for every evidence of sympathy that American Churchmen can show. They can be counted upon to do their utmost to reestablish their church life, to continue the support of their clergy, to conduct their parish schools and other activities. But to do all these things now without enlarged cooperation from the Church in the United States would put altogether too heavy a burden upon the young Church in Japan.

A Hard Task Before Dr. Motoda

What effect will Japan's experience have upon the plans for consecrating the Bishops-elect of Tokyo and Osaka? Bishop McKim's latest message: "All Japanese safe" relieves the anxiety of many who have been wondering as to the welfare of Dr. Motoda, Mr. Naide, Mr. Daito, Mr. Goto, Mr. Sugiura and others of our Japanese friends whose names and whose work are almost as well known among us as the names and the work of our fellow-countrymen in Japan. Although the cathedral in which he was to have been consecrated is a heap of ruins, there is good reason to believe that the consecration of Dr. Motoda will not be delayed. It had been the hope of Bishop McKim and our Church

The Progress of the Kingdom

in the United States to transfer to the care of the new diocese of Tokyo all the material equipment needed for its evangelistic work. Not a church is left as a home for a congregation or as a seat for the bishop. Instead of starting from the vantage ground of a well-organized and well-furnished diocese, Dr. Motoda must start at the very beginning. He must rally the spiritual forces of his diocese, gather his people about him and enter upon the long, hard task of rebuilding. Hard as that task seems to be, who shall say that it will not prove one of the very best methods of demonstrating the capacity of Japanese Churchmen to lead their people into a new life of enlarged responsibilities and greater powers.

It will indeed be a stirring sight to watch Bishop McKim, who for thirty years has planned and worked for Tokyo and Japan, giving all the fruits of his long and varied experience in joyful cooperation with a younger Japanese brother in the episcopate, as he takes up the task of building anew his diocese in Japan's capital.

Will the Church in
The Work of the United States stand
Reconstruction the test of its faith and courage? Again the answer will be "Yes, by God's help it can and it will." Behind lies a record that may justly make us humbly proud. This Church was the first to send its representatives to Japan when the empire was reopened in 1859 to Christian influence from abroad. This Church can look back upon the inspiring examples of Matthew Perry and Townsend Harris, two of her sons whose names are everywhere honored in Japan today. This Church can recall her service to a great neighbor across the Pacific in her educational and philanthropic institutions. Who could think for a moment that with the recollection of St. Paul's School and St. Paul's University and St. Margaret's School before it, the Church would hesitate to take up its educa-

tional task afresh? It is unthinkable.

The example of a man like Dr. Rudolph Teusler, is a spiritual tonic for the Church. In a single day he saw the hopes of ten years apparently overwhelmed in ruin. The next day he turned to the making of plans to bring out of the ruin something better and finer than even he had dreamed before. That is the spirit of everyone of our missionaries. That is the spirit of the fine body of Japanese clergy, teachers, doctors, nurses, to whom this Church has been privileged to give both their purpose in life and their training for service.

So, we people of the Church in the United States will turn with courage and determination to the task of reconstruction. All that may be involved in it is not entirely clear at this moment. This much is clear, that in its reconstruction efforts plans must be made not only to meet the needs that existed in August, 1923, but the larger requirements of the next generation. When we join with the Church in Japan in rebuilding, we must build for a future of deepened faith and larger service.

JOHN W. WOOD.

IN the midst of all the gloom and anxiety caused by the terrible earthquake in Tokyo, one bright ray of light shines across the path

What a Pity of the officers at the
They Must Church Missions
Grow Up! House. It comes, as so much of the happiness

of life comes, from the children of the Church. They have given the splendid sum of \$390,853 in their Lenten Offering this year! The figures have just been completed in the treasurer's office and we hasten to share the good news with our readers. This is \$100,000 more than the offering of last year! It is a great joy to have this splendid backing from the children and to one and all of them, in the name of the National Council, we say "Thank you" from the bottom of our hearts.

The National Council

Is the Board of Directors of the

DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Which Is Composed of All the Members of the

Protestant Episcopal Church in the United States of America

Presiding Bishop, The Rt. Rev. Alexander C. Garrett, D.D.,

and is also the Executive Board which carries into execution the general lines of work prescribed by

THE GENERAL CONVENTION

Whose membership includes all the Bishops of the Church, four clerical and four lay deputies from each diocese, and one clerical and one lay deputy from each missionary district. The General Convention meets triennially, the next session being in New Orleans in 1925.

OFFICERS AND MEMBERS

President, The Rt. Rev. Thomas F. Gailor, D.D.
Vice-President and Treasurer, Lewis B. Franklin

Secretary, The Rev. Franklin J. Clark
Assistant Treasurer, Charles A. Tompkins

ELECTED BY GENERAL CONVENTION

The Rt. Rev. Thomas F. Gailor, D.D.
The Rt. Rev. Wm. C. Brown, D.D.
The Rt. Rev. E. S. Lines, D.D.
The Rt. Rev. T. I. Reese, D.D.
The Rt. Rev. William T. Manning, D.D.
The Rev. J. E. Freeman, D.D.
The Rev. W. H. Milton, D.D.
The Rev. E. M. Stires, D.D.
The Rev. Thomas Casady

Lewis B. Franklin
Stephen Baker
John Stewart Bryan
Burton Mansfield
Samuel Mather
Harper Sibley
H. C. Wyckoff
George W. Pepper
Philips S. Parker

ELECTED BY THE PROVINCES

I. The Rt. Rev. J. DeW. Perry, D.D.
II. Wm. M. Baldwin.
III. The Rt. Rev. J. G. Murray, D.D.
IV. The Rt. Rev. F. F. Reese, D.D.

V. The Rt. Rev. J. M. Francis, D.D.
VI. James H. Pershing.
VII. The Rev. W. P. Witsell, D.D.
VIII. The Rt. Rev. L. C. Sanford, D.D.

DEPARTMENTS

MISSIONS AND CHURCH EXTENSION

John W. Wood, D.C.L., *Executive Secretary and Acting Foreign Secretary*
The Rev. A. B. Parson, *Assistant Foreign Secretary* The Rev. Carroll M. Davis, *Domestic Secretary*
The Rev. Arthur R. Gray, D.D., *Secretary for Latin America*
The Rev. Edwin B. Rice, *Registrar and Custodian of Archives*

Educational Division

William C. Sturgis, PH.D., *Educational Secretary* Wm. E. Leidt, *Assistant Educational Secretary*
Foreign-Born Americans Division

The Rev. Thomas Burgess, *Secretary* The Rev. William C. Emhardt, PH.D., *Field Director*

RELIGIOUS EDUCATION

The Rev. William E. Gardner, D.D., *Executive Secretary*
The Rev. Lester A. Bradner, PH.D., *Secretary for Teacher Training* Edward Sargent, M.A., *Secretary for Week-day Church Schools*
The Rev. Paul Micou, M.A., *Secretary for Colleges and Universities* Miss Frances H. Withers, *Secretary for Church School Service League*
Miss Agnes M. Hall, *Secretary for Women Students*

CHRISTIAN SOCIAL SERVICE

The Rev. Charles N. Lathrop, *Executive Secretary*
Alfred Newbery, *Assistant Secretary* Miss Mildred P. Carpenter, *Secretary for Church Institutions*

PUBLICITY

The Rev. Robert F. Gibson, *Executive Secretary*
William Hoster, *News Bureau* Roger Daniels, *Field Bureau*
Miss Gladys Wolcott Barnes, *Church Publications*

The Spirit of Missions

Mrs. Kathleen Hore, *Assistant Editor* C. J. Fleischman, *Business Manager* John W. Irwin, *Circulation and Advertising*

FINANCE

Lewis B. Franklin, *Executive Secretary* Charles A. Tompkins, *Assistant Treasurer*
Frank A. Zubrod, *Cashier* James W. Henry, *Second Assistant Treasurer*

FIELD

The Rev. R. Bland Mitchell, *Executive Secretary*
The Rev. Robert W. Patton, D.D., *Campaign Director* The Rev. J. A. Schaad, *General Missioner*
The Rev. Louis G. Wood, *General Secretary* The Rev. W. Loaring Clark, D.D., *General Missioner*

Miss Jean W. Underhill, *Speakers' Bureau*

THE WOMAN'S AUXILIARY

Miss Grace Lindley, *Executive Secretary*
Mrs. George Biller, *Organizing Secretary* Miss Laura F. Boyer, *Assistant Educational Secretary*
Miss Emily C. Tillotson, *Educational Secretary* Mrs. G. B. K. Wade, *Supply Secretary*
Miss Ellen I. Flanders, *Office Secretary*

Address all communications to the Church Missions House, 281 Fourth Avenue, New York, N. Y.

The National Council

The National Council meets regularly five times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, and the Woman's Auxilliary. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council, or for any Department, Auxilliary, Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be made payable to Lewis B. Franklin, Treasurer.

Missions and Church Extension Foreign-Born Americans Division

The Rev. Thomas Burgess, Secretary

Fellowship the Basis of Democracy The Theme of Foreign-Born Conference

THE combination of a Jewish holiday, an Italian summer colony overlooking Ambrose Channel where ships could be seen approaching and leaving America and where anchored the famous fleets of immigrant ships, and a hotel run by a German proprietor married to a French wife made an auspicious setting for the Foreign-born Conference held at New Dorp, Staten Island, September 11 to 14. The Division called together twenty of the Church's leaders of work among the foreign-born, together with representatives of the Social Service Department, Woman's Auxilliary, and Girls' Friendly, to prepare for the year's work through a thorough examination of the immigrant field and criticism of methods. The high lights of the conference were stress on the work parishes can do at their own doors, need for greater cooperation with other Church departments and the growing responsibility immigrant Churches place upon us to help them in their work.

The American Fellowship Plan through which thousands of average parishes may learn to extend the practical benefits of democracy to their foreign-born neighbors was the subject of the opening discussion by Dr. Emhardt. The Conference agreed that if America was to be kept for American ideals we must cease blackguarding the foreigner and learn through every parish and Churchman to teach these newcomers about America by extending whole-hearted fellowship and friendship. Attention was given to the types of helpful leadership to

be sought among immigrants and the native-born. A plan for the formation of the interracial clubs, utilizing the spontaneous desire of foreigners for contact with upstanding Americans, was endorsed.

The strongest popular appeal of the Church's Program was conceded to be the right presentation of work among the foreign-born because all patriots and Churchmen are interested in solving the complex problems which foreign immigration has thrust into our democracy. More effective cooperation with the Field Department was therefore urged in the discussion of inter-Departmental relations, led by Mr. Newbery, in order that that phase of the Church's Program be adequately presented this fall. Likewise the Departments of Social Service, Publicity and Religious Education and the Woman's Auxilliary were shown to be willing and valuable coworkers whose cooperation should be improved by supplying them with fullest information. The Girls' Friendly Society, in its new work among immigrant girls through Miss Harriett Dunn, and the Brotherhood of Saint Andrew, Church Clubs, Summer Schools and the Young People's Movement were discussed as important assisting agencies.

American isolation from practical European religious problems was shown to be impossible, as far as our Church is concerned, when Dr. Emhardt gave his report on international religious questions and Dean Hammarsköld, the Rev. Robert K. Smith and Dr. H. H. Spoer talked about our

The National Council

contacts with Swedish, Czecho-Slovak and German Church life. Through our Church's interest in immigrants she has been compelled to take an interest in the Churches abroad from which they have come, and to heed the repeated pleas for friendly advice coming from immigrant Churches established here. Our non-proselytizing policy has made us the only sincere friend to whom they can turn expecting sympathy.

The principle of working among foreigners through affiliations with their ancestral Church, as illustrated by the Hungarian Concordat, foreign-language missions, education of leaders for foreign-born work and publicity, were also discussed and will be reported fully in the minutes of the conference shortly to be available.

The Rev. Carrol M. Davis, Domestic Secretary; Mr. Alfred Newbery, Assistant Secretary of Social Service, and Miss Boyer of the Woman's Auxiliary, were present from the National Council departments. The Ven.

Elliott White, who is the head of all foreign-born work in the diocese of Pennsylvania; the Rev. W. O. Leslie, foreign-born director of Newark diocese; the Rev. Julius Sauber, director of similar work in Pittsburgh, and Mr. C. O. Ford, Executive Secretary of the diocese of Michigan, who is studying the subject preparatory to initiating a diocesan program, contributed greatly to the discussions. Others present were Miss Harriett Dunn, foreign-born work director of the Girls' Friendly Society; the Rev. R. K. Smith, of Westfield, Mass., and the Rev. H. H. Spoer, of New York, racial specialists. From the Foreign-Born Americans Division were the Rev. Thomas Burgess, the Rev. W. C. Emhardt, Ph.D., the Very Rev. Gustav Hammarsköld and the Very Rev. Phillip Broberg, dean and associate dean of the Scandinavian Association; Mr. Percy Knapp and Mr. William Lamkie, lay field workers; Mr. William Pollack, and the Rev. C. T. Bridgeman.

Educational Division

William C. Sturgis, Ph.D., Secretary

Suggestions for Study-Groups

SEVERAL questions have been raised as to what effect the recent Japanese disaster will have upon our study of Japan. The catastrophe has created a profound interest in, and increased sympathy with, Japan that makes the study an enormously popular one. And what an opportunity for the classes! As they study, the occurrences in Japan will be reflected in the daily press and a class will be in the position of a clinic or laboratory, able to examine and consider episodes as they take place. There will be no immediate change in the materials suggested for use. As soon as practicable—probably early in the winter—a brief supplement to the *Handbook* will be issued containing the facts of the disaster and the losses to the Church in Japan, as well as other events of 1923. Leaders should keep in mind the total destruction of our work in Tokyo and build up a realization of the great reconstruction task that stands before us and the Japanese Church as well as the Japanese Empire.

THE approach of the active season for reading and study warrants a brief restatement regarding the recommendations of the National Council in this regard.

From the beginning of October until the close of the Every Member Canvass in November it is hoped that everyone will be

studying *The Program Presented*, together with its up-to-date supplement, *The World, My Neighbor*. The Summer Conferences have served to train more group-leaders than ever before; thus the Church now has available a large number of well-trained people capable of organizing study-groups and promoting helpful group-discussion of all the work that the Church is doing and plans to do in all fields.

The Story of the Program is essential for leaders of groups, and it ought to be at least read by everyone, just out of curiosity if for no other reason. Not one Church person in ten has any conception of the magnitude and variety of the work in which the Church is engaged, or of the appealing opportunities which this account reveals on every hand, as witness the unnamed layman who was responsible for that peculiarly mistaken letter published in *The Churchman* last August.

With the beginning of the Advent Season those who, up to that time, have gathered a general idea of what the Church is trying to do—and more than a cursory review of *The Program Presented* is quite impossible in the few weeks allotted to it—are given the opportunity to study and discuss more thoroughly whichever of the three phases of the Church's Mission most appeals to them, whether it be Missions or Religious Education or Christian Social Service.

The National Council

While *The Program Presented* deals in a general way with all of these topics, the Council recommends certain special books representative of one or other of its Departments.

Department of Missions: The Department of Missions has for its study-course Mr. Fisher's *Creative Forces in Japan*, a most illuminating review of present conditions in that dominating country. The book has this unique claim, that it has been selected as this season's textbook by all religious communions in this country and in Great Britain, so that it will be studied by tens of thousands of people. For the benefit of our own Church people Miss Boyer has prepared, with great skill, a pamphlet of suggestions to leaders to accompany the textbook. These suggestions cover the ground more thoroughly than any similar publication which we have ever issued.

Leaders will find further assistance in five wall-charts which have been prepared by Miss Boyer to illustrate specific points brought out in the discussion. These charts cost 50 cents for the set.

Maps are always of use and in this respect we are exceptionally well provided this year. Besides the small map in the Handbook, we can supply a wall-map of Japan measuring 38 x 48 inches, and showing the principal towns, besides an index of mission-boards and stations (60 cents); an outline map of Japan, 28 x 32 inches in size (25 cents), and a smaller outline map, 11 x 14 inches (25 cents per dozen).

For collateral reading, we fortunately have three inexpensive books, each written by a Churchman—Dr. Sweet's *New Life in the Oldest Empire*; Bishop Tucker's *Missionary Problems and Policies in Japan*, and the *Handbook on Japan* recently issued by the Department of Missions.

Dr. Sweet's book is a Macmillan publication, issued in 1919; but it is hoped that the publishers will consent to print a supplementary page of notes furnished by the author and bringing the book up to date. Even as it stands, the book presents the best story of Christianity in Japan that I know of and is almost indispensable to a leader.

Bishop Tucker's name is a sufficient guaranty for his pamphlet. The leader will have to possess a copy.

The Japan Handbook is the only complete history and account of our own work extant. It brings the story up to the close of the year 1922 and a supplementary page will be issued covering the current year.

The attention of leaders must also be called to the October issue of *The Missionary Review of the World*. This is a special Japan number and is full of interesting ma-

terial. Copies can be ordered at 25 cents each from the Book Store, 281 Fourth Ave., New York.

The Lending Library at the Church Missions House has practically all of the recent books on Japan. These may be borrowed two at a time at no expense except for postage both ways. Books so borrowed may be kept for two weeks.

Department of Religious Education: The Department of Religious Education offers one textbook for the use of groups interested in the educational work which the Church is doing. This is *The Educational Opportunity of the Churchman* and deals with the place of religion in the home, the subject of the Church School, the various educational agencies of the Church and the training of teachers.

For groups accustomed to real thinking the Department offers Dibble's *Grammar of Belief*. The author is a well-known lawyer of Michigan and his book is a careful and well-reasoned study of the Faith in its relation to modern philosophy and science. There is nothing better along this line.

The Department also provides a course on the history and books of the Bible.

Department of Christian Social Service: The Department of Christian Social Service offers two textbooks for group-study. The first, *The Social Opportunity of the Churchman*, deals with the fundamental principles of social relations in the light of the Gospel and the modern application of these principles. Through study of the second book, *Social Service Through the Parish*, the members of a group will discover how they may most usefully come into active relations with the secular social agencies of their community and thus connect the parish with social work.

Finally, for those who really desire to develop in themselves and others a degree of right thinking and a sense of proportion with regard to the Christian use of time and money, no better course of study could be suggested than that based on Mr. Kemerer's book, *Christian Stewardship*, issued by the Field Department. This course bears a most intimate relationship to the whole Mission of the Church as represented by the other three Departments and the textbook is an eminently sane and logical presentation of one of the most fundamental and practical topics of the day.

The whole subject of study courses for the season of 1923-24 is outlined in Bulletin No. 38 of the National Council, which may be obtained free on application to the Church Missions House, 281 Fourth Avenue, New York.

Religious Education

The Rev. William E. Gardner, Executive Secretary

Educational Leaders Urged to See the Vital Part Education Has in the National Program

THE Department of Religious Education is sending a communication to every Diocesan Board of Religious Education calling attention to the following recommendation passed at the Omaha Conference, April, 1923, by the educational executives from sixty-five dioceses and districts:

We urge that the raising of the quota of the diocese be discussed in the meetings of the Diocesan Departments of Religious Education and that every leader and teacher be taught the total diocesan quota, the share of his parish, and that any failure to meet the quota be known and discussed and if possible explained.

This proposal has called out the objection: "Why should our Boards of Religious Education discuss the raising of quotas? These Boards exist to see that the money is well spent. They should put their emphasis on making educational plans that are so attractive and vital that they will inspire the members of the Church to give money liberally. The Boards of Education have nothing to do with quotas. Those concern Field Departments and Finance Committees."

In answering this objection we should remember that the educational leaders have a deep interest in the attainment of the General Church Program. In fact, they have the largest interest of any single group.

Had all the quotas been met this first year the following sums which represent priorities would have been expended on educational projects that have been surveyed and approved by bishops, diocesan committees, The Department of Religious Education and the National Council; these approved projects represent over one-half of the total Priorities for the year. Had they been achieved the advance in the spiritual cause of the Church would have been incalculable.

Look at the figures in detail:

The 204 Priorities for 1923 amounted to \$2,000,000. Had this amount been paid \$1,090,671 would have been devoted to educational work as follows:

In scholarships	\$12,000
For putting the plants of our neglected Church Colleges into better condition	243,334
For repairing and equipping some of our most worthy Church	

Boarding Schools, especially in missionary districts	73,000
For student pastors, community houses and churches near our state universities	491,834
For supplying educational organizers and trainers who would respond to the calls for help now pouring into the central office. This sum also includes miscellaneous educational projects.....	51,003
	\$871,171

This total of \$871,171 represents the plans studied and approved by the Department of Religious Education, but these figures by no means represent all the projects in the Program in which educational leaders are interested. To the above must be added:

For educational institutions among the Negroes. The plans to expend this money were surveyed and approved by the American Church Institute for Work Among the Negroes and the National Council	48,000
For educational plans in the foreign field, surveyed and approved by the Department of Missions.....	171,500
	\$219,500

The total of all these figures is \$1,000,671 for the advance of the educational work of the Church.

That this amount has not been raised for education creates a situation that should be considered by the leaders of education. This consideration should not lead to sectional interest in raising the quota. *The educational leaders are urged to work for the whole quota and for every priority* whether it is Missions, Education or Social Service; but it is the peculiar responsibility of the educational leader to scrutinize the particular priorities which concern education and give special attention to those that do not win support from the Church. Of such items they should ask:

Does Priority No..... really stand for a need essential to the advancement of the Church?

Was the asking of such a sum of money from the whole Church wise at the time?

Why does not this Priority commend itself and win generous gifts?

The National Council

What can the educational leaders do to make the need of this Priority commanding to the Church?

These are the questions that should be considered as we think about the National Program this autumn.

It must be remembered that in the National Program the items were all proposed by dioceses and districts; these proposals were amended by the National Council in conference with the dioceses and the result was finally approved by the Council and unanimously authorized by the General Convention. In fact, the dioceses whose representatives in General Convention adopted and authorized the Church Program are responsible for it and for providing the money and men for its execution. Therefore every department of Church work within the diocese has its share of responsibility for the attainment of the quota. The leaders in the Department of Religious Education have no different responsibility from leaders in other departments, but they should have a special enthusiasm and interest for the present Church Program because, by vote of General Convention and National Council, it recognizes the fundamental importance of educational work and promotes that work by devoting over one half of the total Priorities of the first year to educational projects. This is the first time the Church has had a well-rounded program recognizing education, therefore every educational leader should be active in making the fact known, and success achieved.

In appealing for the consideration of this subject in the meetings of diocesan departments of religious education such questions

as the following might be considered:

Is the Diocesan Department of Religious Education cooperating with the Field Department within the diocese for the furtherance of the National Program?

Has every member of the Diocesan Board read *The Story of the Program* and given special attention to the section on Religious Education?

Are there any special plans which the diocesan Department of Religious Education can project in order to have *The Story of the Program* more widely circulated and read in the diocese?

Is the diocesan department familiar with the textbook, *The World, My Neighbor*, and is it encouraging all educational leaders to assist in the organization of classes and groups in parishes for the study of that book during the period preceding the canvass?

Will the importance of meeting the quota be presented at some session of the Normal School and be given a place in the program of conferences and institutes?

All educational agencies today in the state as well as in the Church are realizing that the most expensive project proposed for the world's betterment is education. The nations of Europe, England and the United States are preparing to spend increasingly large sums in education.

The same increase of expenditure is necessary in the Church, but it will not be possible unless every Church member is made intelligent on the various projects proposed and authorized by Church agencies.

Insofar as Diocesan Boards carry out the request of the Omaha resolution they will be sharing in a world movement today.

Christian Social Service

The Rev. Charles N. Lathrop, Executive Secretary

Why You Watch Your Money

THE reason is because if you do not watch it you will not have any left for important expenditures. Maybe you have a checking account and keep a little budget book. Maybe you divide it when it comes in and put it into envelopes marked "rent," or "clothes," or "food," and the like, and out of each envelope spend only for the object marked on that envelope. For the large number of us some such method is an absolute necessity. We cannot afford to buy what we want when we want it.

Now we do not spend money for rent because we have an envelope or a column marked rent. It is the other way round. We

have the column or the envelope to emphasize the demands of that item. We need it because there are so many demands and we dare not trust to a hit-or-miss method of meeting all the legitimate ones.

The same truth applies to Christian social service. We must not think that we must do social service because we have a national department of that name. It is the other way round. We have a social service department because we need it to help us remember the demands of that aspect of our religion. There are many aspects and we dare not trust to a hit-or-miss method of meeting them all.

We have a budget because we are not perfect adding machines. If every time we made an expenditure we could perfectly visualize all the items of our budget and accurately determine the place of the proposed expenditure we would not need to keep the books. And if we were living lives that were perfect we should be automatically giving proper stress to social service. But neither "if" is true. So we have budgets, and so we have general, diocesan and parochial officers charged with the promotion of social service, lest we forget.

And so long as we are imperfect we shall need something to remind us of the social service obligations which rest upon us as Christians, to awaken in us a conscience toward those obligations, and to help us perform our service by pointing out ways in which it can be done, by giving us examples, and bringing to our attention that which we need if we are to achieve anything.

Any broad view of a community reveals a great many things that are wrong. The presence of slums and evil resorts, the shortage of housing, little children laboring like adults, the illegitimate child and the unmarried mother, drug addicts, the feeble-minded, houses of correction, county jails that are schools for criminals, industrial strife and political corruption are all symptoms of something wrong. And the remedy is in our hands. If all of us who are Christians would persistently maintain the social principles in the Gospel of Jesus Christ and bring them to focus on these conditions we could transform our communities. Not in a day. But we could transform them.

It is not enough for an individual here and there to give himself or herself wholeheartedly to specific tasks and to help this or that individual to rehabilitate himself. Behind that individual worker must be an ever-growing group alive to the need, ready to help, and known to be so.

This is not the case today on any wide scale. The Christian social conscience is in some cases not awake, in others not organized. Righteous indignation at notorious evils and public-spirited support of strong leadership are alike dissipated and weakened for lack of coöperation.

This, then, is one of the most important phases of social service in the Church today, the development on the part of the whole body of Church members of a Christian social conscience, an intelligent knowledge of the evils to be met, and a constant maintenance of Christian standards in the face of those evils.

All the programs in the world cannot usher in the kingdom of God. But all the Christians in the world can make big strides in that direction. And all Churchmen who are awake to the opportunities and eager to act offer a magnificent leadership. When the

spirit of service looks abroad and sees something to be done, a program is created. It is one of the largest tasks of social service in the Church today to make the spirit look abroad.

A Suggestion for October Fourteenth

THE twentieth Sunday after Trinity, October fourteenth, 1923, has been suggested by our national conference of social workers as a Sunday on which to stress Christian social service.

For use in each parish, the following forms, which the stress might take, are suggested:

Worship: A corporate Communion for all social workers who are Church members.

Intercession: Prayers for the solution of social problems, and for all social workers, those working under Church auspices, and the great number of professional workers in secular agencies.

Guidance: Preaching on the Christian's responsibility to his community and the need for co-operation with secular agencies in specific tasks.

Education: Presentation of the Church's work in social service, parochial, diocesan and general.

The above fits in naturally with fall work leading up to the Every Member Canvass and a number of bishops have written giving their hearty commendation to the plan.

Prayer for Social Workers

ALMIGHTY GOD, Our Heavenly Father, who hast taught us by Thy dear Son to love Thee and to love our neighbor as ourselves;

Send Thy blessing, we beseech Thee, upon all those who are giving themselves to the service of their fellow men;

Grant them a clear vision to perceive whatever is amiss in our social order and give them right judgment and courage to help those who are weak and suffering or oppressed;

Fill their hearts with love for the friendless and the fallen; and sustain them in all their work—striving with the consciousness of Thy Presence and Approval—until at last by Thy mighty power, over this troubled world, the dawn breaks and the shadows flee away.

Through Jesus Christ Our Lord, to Whom with Thee and the Holy Ghost be all honor and glory, world without end. Amen.

Field Department

The Rev. R. Bland Mitchell, Executive Secretary

Outlining the Fall Campaign

The Field Department is furnishing leaders for a variety of types of work this fall in all parts of the country. While, naturally, many of these leaders are from the staff of the National Council, the greater number are bishops, other clergy and laymen from the field. These latter have generously responded to the call for their services and have put, on an average, a week of their time at the disposal of the Field Department.

The demands on the Department staff are such as to swamp it and it is an encouraging sign that busy bishops and rectors are gladly dropping their duties to visit other dioceses for educational work on the Church's Program.

Another interesting development of the Program work is the diversity of types of endeavor for reaching and informing the people. All of these types are inherent in the principles and policies which have characterized the Nation-Wide Campaign movement from its inception.

In Erie, Pa., Charleston, S. C., and Savannah, Ga., will be held "City-wide Conferences on the Church's Mission"—drawing all the Church people in those communities together for three consecutive days for definite instruction on the Church's Program and accomplishments.

Thirteen dioceses will conduct a series of institutes or normal schools for the training of group leaders on the "discussion method." This is a significant development, for what the Church needs supremely to-day is a trained lay leadership. The plan of "Parish Group Organization" is being put into operation increasingly all over the land and the need of training large numbers of the laity to man these groups is urgent. The background of the training given this fall is the book, *The World, My Neighbor*, which has been issued as a "leader's help" and as a 1923 supplement to *The Program Presented*. Material is furnished in this book for four group meetings preferably in the four weeks just prior to the annual Every Member Canvass.

A number of diocesan clergy conferences will be held, to which the Field Department will contribute one or more leaders—in Long Island, Erie, Florida, Fond du Lac, South Dakota, to mention some of them. Missionaries home on furlough will be present at some of these and will also spend a week or more in the diocese on an itinerary among the parishes. This is another valuable move. It is hoped that as the Church enables the National Council to carry out the Program the missionaries at home on vacation may

be relieved of the responsibility of securing the equipment for their stations—the tools with which to work—and thus be enabled to give their time to visiting places which seldom or never saw a real in-the-flesh missionary and informing them of the work being done by their representatives at the front.

There is one corporate group in the Church which has been somewhat overlooked in the past three years. In case anyone feels slighted thereby, let it be said that particular attention will be bestowed on that group hereafter. The group referred to is the parish vestry. Has the concept ever been established that the members of the vestry are officers of the General Church no less than of the parish—that, in the Episcopal Church, a parish is meaningless and cannot exist except by virtue of its relation to the diocese and the General Church? Let the vestryman come to see this and his responsibility as a result of it and he will discharge that responsibility as effectively as he does his responsibilities for the local parish.

The Field Department proposes to help in this phase of work by furnishing leaders to dioceses scattered from Massachusetts to California. About thirty bishops, rectors and laymen are giving themselves to this work. They will go into selected cities and spend the best part of a week, concentrating on the vestries and endeavoring to arouse in them the sense of moral and individual responsibility for the Church's program as adopted by General Convention.

The date suggested for the annual Every Member Canvass is, as usual, the Sunday next before Advent ("Stir Up" Sunday)—which, this year, is November 25th.

Before Taking—After Taking

IN the three years before the Nation-Wide Campaign 509 persons were confirmed in Oklahoma. During the last three years 1,167 persons were confirmed.

Your Vestry!

Does each member read *The Spirit of Missions*?

Will you make it your business to see that every vestryman has the opportunity of subscribing for this essential of intelligent Churchmanship?

South Dakota's Way of Promoting the Church's Program

SOUTH DAKOTA'S program of preparation for the fall campaign seems to us so admirable that we are giving it in full:

I. General Clergy Conference at Huron, Wednesday, September 19. (Expenses paid.)

Object—Preparation for the campaign.

I. Subjects for Conference Discussion:

- (a) Presenting *The World, My Neighbor*, as the basis for parish instruction from October 28 to November 24.
- (b) Selection of parish lay leaders for the N. W. C.—a Post Director for every station where one is not already appointed.
- (c) Appointment of some particular clergyman to be responsible for a certain parish which is now vacant. Every vacant post in the district to have official supervision during the campaign.
- (d) Discussion of the Group System.
- (e) Discussion of filing parish lists with Executive Secretary.
- (f) Appointment of the Flying Squadrons and arranging dates of their meetings.
- (g) Deanery conferences in the evening.
- (h) Distribution of report cards on the progress in carrying out the campaign program in each parish and mission.

II. Program for the Flying Squadrons:

Objective—"Selling" the Program of the Church to every parish and mission; methods of parochial organization and information for the Nation-Wide Campaign.

- (a) Afternoon meeting of the women, if possible.
- (b) Parish supper for all members and adherents. The Flying Squadron presents the program:
 - 1—The clergyman to present the Program of the Church and the Group System.
 - 2—The layman to present methods of carrying out the local campaign.

Before this supper the priest in charge of the parish will have his Post Director and Squad Captains selected, and the family lists divided and assigned to the various squads, as they will be used for the Every Member Canvass on November 25.

III. The Follow-Up Program:

- (a) At the conclusion of the supper program the Flying Squadron will meet

the Priest in Charge, Post Director and Squad Captains and perfect the parish organization to carry on the campaign. The organization must be in working order before the Flying Squadron leaves the post.

- (b) After the Flying Squadron leaves, the Priest in Charge and Post Director shall give any necessary instruction to the group leaders in "selling" the Program to the people of the parish.
- (c) Each week from October 28 to November 25: Study classes, group meetings, guild meetings, special services, are to be arranged as best fits the particular community. But in every place the people must be given by classes, addresses and private reading the substance of the selected book, which is *The World, My Neighbor*, with the collateral use of *The Program Presented*. Visualize the task as a whole and emphasize individual responsibility.
- (d) Five-minute talks during the campaign Sundays given by laymen of the parish at the notice period of the morning service. On the four Sundays in November the rector shall give a series of sermons on "The Program of the Church."
- (e) Intensive Week, November 18 to 25: Preparation of people and workers for the Every Member Canvass; celebration of the Holy Communion every morning; services of instruction and inspiration every evening; prayer circles at private homes.
- (f) November 25, Annual Every Member Canvass, with emphasis on the pledges for the Nation-Wide Campaign.

**Have You Read This Book?
If Not,
You Have Missed Something**

THE *Churchman and Church Messenger* of Southern California says that it would "pay" the clergy to put into the hands of their laity the Rev. B. T. Kemerer's book on *Christian Stewardship*. It would "pay" the diocesan council to secure a hundred copies of the book for the use of the clergy. The clergy ought to know its contents. The laity should read it. And the cause of Christ would be greatly advanced if the spirit of the book, as its purpose is, should "grip" the hearts of our people so that the issue involved would be felt to concern us all.

Speakers' Bureau

Miss Jean W. Underhill, in Charge

FOLLOWING is a list of missionaries now in this country who are available for speaking engagements.

It is hoped that, so far as possible, provision will be made for the travel expenses of the speakers.

The secretaries of the various Departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth Avenue, New York City.

Requests for the services of speakers except Department Secretaries should be addressed to Speakers' Bureau, 281 Fourth Avenue, New York City.

CHINA

The Rev. Y. Y. Tsu.

The Rev. F. G. Deis and Mrs. Deis.

The Rev. M. Y. T. Chu, in Province of Se-
wanee. Engagements will be made by

Rev. George Ossman, Auburn, Ala.

Rev. J. M. B. Gill.

Miss Violet Hughes.

Miss M. E. Wood.

Mr. and Mrs. E. P. Miller.

The Rev. Walworth Tyng and Mrs. Tyng
(available in Province I).

Mr. C. F. Remer.

Deaconess Julia A. Clark (Province 8).

Deaconess Theodora L. Paine.

JAPAN

Miss B. R. Babcock.

Mr. A. R. McKechnie.

Rev. J. H. Lloyd.

LATIN AMERICA

Bishop Hulse, of Cuba.

Bishop Carson, of Haiti.

NEGRO

Archdeacon Russell.

Finance Department

Mr. Lewis B. Franklin, Executive Secretary

Quotas as Debts

By the Rev. Robert W. Patton, D.D.

BEFORE the adoption of the Federal Constitution, when there was only a confederation of loosely associated states, the Federal Government was precariously supported through quotas assigned to the states. "It was presumed," said Hamilton, in discussing this method in *The Federalist*, "that a sense of their true interest and a regard to the duties of good faith would be found sufficient pledges for the punctual performance of the duty of the members to the Federal head. The experiment has, however, demonstrated that this expectation was ill-founded and illusory. . . . We must discard the fallacious scheme of quotas and requests as equally impracticable and unjust." Washington, Marshall, Madison and many other leaders were of the same opinion. This method was abandoned and the Federal Government was given the power to secure revenue through taxation.

The organization of the Church in America was effected at the same time and to a large degree by the same men. The dioceses created the General Convention. But the idea of giving this governing body the power of taxation was not even considered, being foreign to the genius of a democratic

Church. The scheme of assigning quotas was adopted, and is still in force, to the extent of assessing upon the diocese an amount sufficient for the support of the General Convention.

It was not until more than a century and a quarter later, in the organization effected at Detroit, that the Church recognized officially that the principle back of the assignment of quotas to the dioceses for the support of the General Convention applied with equal force and propriety to the assignment of quotas for the maintenance of the work done in the name of the whole Church. But during the past triennium it has been found that the same condition exists in the Church which Hamilton complained of in the federation of states. As long as the quotas were regarded by the states as requests, the national income was uncertain and the Federal Government in an unhappy condition. There were only two alternatives—to regard these quotas as debts or to give the Federal Government the power of taxation. Today the Church faces precisely these two alternatives. The latter alternative, to tax the dioceses, is impracticable and would be wholly undesirable even if practicable.

The National Council

The first alternative, to consider the budget quotas as debts, is practicable and altogether just: Under our theory of Church organization, definitely recognized at Detroit, responsibility for the maintenance of the general work of the Church rests upon the dioceses. These units of the Church, acting collectively through their representatives in General Convention, adopt a budget and apportion it upon the dioceses

in the form of quotas. The only business-like and reasonable position is that these budget quotas are debts and should be so recognized by the dioceses. In this recognition lies the solution of the financial problem now facing the general Church.

It is encouraging to note that there is a growing perception of this as the inevitable next step, and that several dioceses have already taken official action to this end.

Commitments We Make

By Lewis B. Franklin

WHY cannot the National Council always adjust its expenditures so that they shall be within its income? This question has frequently been asked and the answer to it has a definite relation to the annual Every Member Canvass.

The Council has on its payroll 3,000 missionaries and it is committed to the payment of their salaries. These payments constitute a large part of the Budget adopted by General Convention on behalf of the whole Church, and the Council is under orders to complete the work called for by the Budget. Despite extraordinary efforts, at no time in the last four years, since the inauguration of the Nation-Wide Campaign, has it been possible for the National Council to obtain from the dioceses any reasonably accurate estimate of the amount of money which they would send in during the coming year. The usual excuse is: "We cannot tell just what our gifts for the Church's Mission will be because many of our people do not like to sign pledges. They will give but they will not pledge."

Is this excuse a reasonable one? In the

first place the pledge the man is asked to sign is revocable at his pleasure. In the second place, as a member of the Church he has authorized the National Council, through his duly elected representatives, to spend the amount contained in the national Budget and is therefore responsible for his fair share. This same man who will not sign a pledge for the support of the Church's work is very likely a business man who is continually entering into business commitments involving future payments of money. He is probably married and has committed himself definitely to the support of his family. He either owns his home, on which he may have borrowed on a mortgage, in which case he has signed an agreement to pay interest and the principal of the mortgage as it becomes due, or else he lives in a rented house and has signed a lease committing him to monthly payments of rent. Under the conditions of modern civilization, few of us can escape some sort of financial commitment daily.

Why should our obligation to the Church be an exception?

Woman's Auxiliary

Miss Grace Lindley, Executive Secretary

Visit of the Executive Secretary to the Orient

WHEN Dr. Wood came back in 1919 from his visit to our missions in the East he said that he thought the Executive Secretary of the Woman's Auxiliary should see them as soon as possible. That possible time did not come immediately, however, for the years between then and the Triennial in Portland held so much of reorganization and transition that it did not seem right for the Executive Secretary to leave. But it appears now as if the trip might be made

during this triennium and the Executive Board of the Woman's Auxiliary has been urging it. The following plans have therefore been made:

Miss Lindley will sail from San Francisco on November twenty-seventh, arriving at Honolulu December third, leaving there December nineteenth and arriving at Manila January ninth. The dates beyond these are not yet definite, but her plans are tentatively to stay in the Philippines till about the mid-

The National Council

dle of February, then to go to China for at least two months and then to Japan, and it is hoped that she may return through India for a few brief visits to the English missions there.

Miss Emily C. Tillotson will take the place and duties of the Executive Secretary during her absence from the country.

Miss Emery visited the East in 1908-1909 and no woman secretary has been there since. With the changes which have taken place in the past years it seems important that these contemplated visits should be made and if they may serve to draw Churchwomen in America closer to our missionaries at the front and to the native Churches in those lands they will be abundantly worthwhile. That this may result, the prayers of the members of the Auxiliary are asked.

The Officers' Conferences

FOR many years the Officers' Conferences have been a feature of Auxiliary life. Held at the Church Missions House on the third Thursday of each month from fall to spring, they bring together an interested group of women whose connection with the work is a vital one.

Notices of these conferences are sent to all diocesan officers throughout the Church, but it is understood that in addition members of the Auxiliary and their friends are most welcome.

It is gratifying to see how widely representative is the attendance at the Conferences. The larger numbers are naturally from dioceses within easy reach of New York, but Auxiliary officers visiting or passing through often plan to do so at such time that a "third Thursday" is included, with the result that remote dioceses are often represented, while occasionally missionaries on furlough drop in to add their first-hand information to the subject under discussion and to give the latest news from their field.

An effort is made to select subjects which, dealing directly with the work for which the Auxiliary is responsible, will be of interest to all its officers and members.

The Conferences are always preceded by a Celebration of the Holy Communion in the Chapel, the Conference itself being held in the room in which the National Council meets.

Brief reports from diocesan representatives are asked; the Secretaries at Headquarters tell of their work, after which the main subject of the Conference is presented, followed by discussion. The advantage of securing points of view and the varied experiences of women from many parts of the Church, working as they do under

widely differing conditions, is very great.

The latest aspects of the Auxiliary work will be presented at the Conferences of the coming year and it is hoped that officers and members will make every effort to be present. The first Conference will be held on October eighteenth, the subject being *The Woman's Auxiliary Special*. The complete list of dates and subjects is as follows:

October 18—The Woman's Auxiliary Special.

November 15—The Woman's Auxiliary and the Rural Problem.

December 20—Training for Service.

January 17—The Woman's Auxiliary and the Young People of the Church.

February 21—The 1925 United Thank Offering—Plans and Possibilities.

March 20—Educational Plans for 1924.

April 10—Quiet Day.

As the third Thursday in April falls in Holy Week, the last Officers' Conference has been appointed for the preceding Thursday.

SOME of our missionary friends in Africa are having unpleasant experiences with Liberian customs as the result of the high values placed upon hospital supplies and other goods sent to them by branches of the Woman's Auxiliary in this country.

"Won't you please," writes one of the missionaries, "beg our friends not to put such high values on the boxes of hospital supplies they send out to us? We simply cannot afford to pay the duty. The duty on the last boxes of hospital supplies amounted to \$67.30."

Would it be unreasonable to suggest that those who are good enough to send supplies to Liberia, should also provide the money to get their gifts through the customs?

IN Idaho the president of the Woman's Auxiliary is in constant communication with Churchwomen throughout the district—which results in widespread interest and greatly cheers the bishop and clergy. A U. T. O. missionary has been rendering efficient service among the mining camps in the northern part of the state.

Important Notice

THE women of the Church are urged to make a concerted effort in behalf of a wide circulation for the December issue of THE SPIRIT OF MISSIONS, which this year will be the United Thank Offering Number. Write to The Woman's Auxiliary, 281 Fourth Avenue, and find out how you can help.

\$500,000—What For?

IN view of the fact that the Red Cross has raised so large a relief fund, the question naturally arises why the Church in America is asking for \$500,000 for the relief of the Japanese Church. The uses to which this money will be put are explained in the following statement prepared by Dr. Wood. It is manifest that all these objects are outside the scope of the Red Cross:

1. Shelter: Ten American families of about thirty-five persons, and eleven American women are known to be homeless. There may be others outside of Tokyo equally unfortunate.

Some fifteen Japanese clergy and their families in Tokyo must be provided for.

Fifty Japanese nurses and some at least of the fifteen Japanese doctors connected with St. Luke's Hospital must have shelter.

The same is true of about thirty teachers and their families connected with St. Paul's University, St. Paul's Middle School, and St. Margaret's School.

A considerable portion of our emergency relief must therefore go to provide temporary homes.

2. Daily Bread: The Red Cross relief will continue for a month, or possibly longer. When the usual channels for supplying food are opened Red Cross relief will largely cease.

More than 100 of our Japanese staff, clergymen, teachers, catechists, nurses, doctors, have had their source of income swept away. Their salaries, not drawn from funds sent there from this country, but from the earnings of the institutions with which they were connected, have ceased. To-day those institutions are earning nothing. The Church in the United States would be unwilling to let these faithful helpers in our common task suffer unnecessarily.

3. Sick Relief: The shock of this appalling experience, combined with the sanitary conditions accompanying it, has already produced a large amount of sickness. Medical bills in an unusual number and size will have to be provided for.

It may be necessary to bring to this country some of our American staff who have suffered most severely. Sickness may therefore involve large bills for steamer and railroad transportation as well as medical care.

4. Personal and Household Belongings: Nearly all Americans have lost most of their wearing apparel, including everything in the way of warm clothing, and all their household effects. They will need warm clothes. Tokyo winters are piercingly cold. Plain furniture, beds, bedding, wool blankets,

stoves, household utensils and dozens of other things must be supplied.

5. Keeping the Organization Intact: Every business man knows what that means. The Church has a splendid staff of Japanese workers, clergy, nurses, doctors, teachers and others. As already indicated, their sources of income have been destroyed. Nothing will do more to maintain their morale than the speedy assurance that the Church is going to stand by them in these months of bitter need.

The staff of doctors and nurses at St. Luke's Hospital and of teachers in our schools has been built up through many years. It would be disastrous to disband those organizations and to tell the staffs: "We can do nothing for you. Go seek a living elsewhere."

By timely help, the organization can be kept intact. Then as we get our hospital and our schools going again, we will have our trained and tested teachers to go on with the work, instead of having to build up a new staff and train it into effective co-operation.

6. Buildings: Temporary buildings in which work may be carried on is an insistent need. In view of the appalling sanitary conditions, there must be a temporary hospital to replace the burned St. Luke's. Dr. Teusler estimates that it should have at least 300 beds. It will cost fully \$100,000. The Red Cross will send, for the present, medical and surgical supplies.

Nearly 1,500 boys and young men were just about to begin their studies at St. Paul's University and St. Paul's Middle School for the next academic year. The same is true of more than 500 young women and girls who were going to St. Margaret's.

At least seven churches in the City of Tokyo and probably not less than ten in neighboring cities have been destroyed. Temporary buildings should be erected as soon as possible in order that congregations may not be irrevocably scattered and lost. Temporary rectories must also be provided.

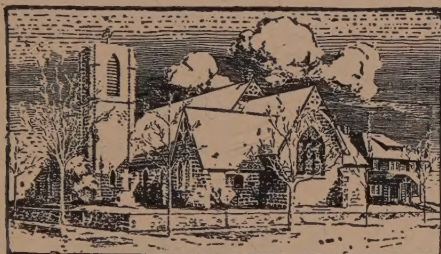
No one can forecast accurately the number of children left orphans. The Church must be their mother and their father, too. That means more orphanages, such as Miss Hayashi and Mr. Ishii have conducted so effectively in years past.

Copies of a leaflet embodying these suggestions for use in special appeals to individuals may be procured in any quantity from The National Council, 281 Fourth avenue, New York.

The Schilling Press, Inc.

PRINTERS
of Quality

137-139 East 25th St. NEW YORK



Grants, Gifts and Loans
American Church Building Fund Commission
281 Fourth Avenue New York

MAGAZINES

American Needlewoman; Illustrated Needlework; Needlecraft; each is 50 cents a year.

Wee Wisdom, first children's Magazine, \$1.00 a year; trial copy, 8 cents stamps.

Nature Magazine, fascinating, for all nature lovers, \$2.00 a year.

Ask me for free magazine catalogue.

Address:

JAMES SENIOR, Lamar, Missouri



CHURCH WINDOWS

AND
MEMORIALS IN STAINED GLASS
BRONZE AND MARBLE

SEND FOR ILLUSTRATED CATALOGUE

Jacoby Art Glass Company

Dept. 63 2700 St. Vincent Ave., St. Louis, Mo.



**MENEELY
BELL CO.**

TROY, N.Y.

AND
220 BROADWAY, N.Y. CITY

BELLS



WINSTON-INTERNATIONAL

LOOSE-LEAF BIBLE

A PRACTICAL BIBLE FOR NOTES

Contains over 250 loose-leaf pages for personal notes that may be inserted in any number of pages between any pages in the Bible. Looks like a regular Divinity Circuit bound Bible.

Send for Illustrated Catalog of Bibles

THE JOHN C. WINSTON CO., Publishers
American Bible Headquarters
454 WINSTON BUILDING PHILADELPHIA

CHURCH HYMNS and SERVICES

A Church School and Mission Hymnal
Licensed by Church Pension Fund.

Manila, \$28.00 per 100

Cloth, \$45.00 per 100

PARISH PRESS, Ft. Wayne, Ind.

A PRACTICAL and SERVICEABLE BINDER

For your copies of

The Spirit of Missions

Holds 12 copies, which may be inserted or taken out at will.

\$1.50 postpaid

THE SPIRIT OF MISSIONS

281 Fourth Ave.

New York

The Evangelical Education Society

OF THE PROTESTANT EPISCOPAL CHURCH

130 South 22nd Street,
Philadelphia, Pa.

AIDS STUDENTS FOR THE MINISTRY

and distributes Evangelical Literature

President, Hon. Roland S. Morris, LL.D. Active Vice-President, Rt. Rev. Thomas J. Garland, D.D. General Secretary, Rev. S. Lord Gilberson, M.A. Treasurer, Alfred Lee, Esq. General Counsel, Harold Goodwin, Esq.

FORM OF BEQUEST

I give and bequeath to "THE EVANGELICAL EDUCATION SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH," incorporated by the legislature of Pennsylvania, the first Monday in November, one thousand eight hundred and sixty-nine, _____ Dollars or _____ Real Estate, to be used for the general purposes of the Society.

Clark, Dodge & Co.

Established 1847

Members of the New York Stock Exchange

Specialists in Government, Municipal, Railroad and Industrial Bonds, suitable for the needs of Individuals, Trustees and Institutions. We invite the correspondence of investors and are prepared to submit offerings of conservative investment bonds and stocks.



51 Wall Street, NEW YORK

790 Broad Street, NEWARK, N. J.

Summer is the Time to Make Improvements in Your Church

There is not one Church in the entire United States or in the Missionary Field that could not be improved by a more artistic arrangement of the interior at the minimum of expense.

It may be only the question of blending of colors, of untidy or awkward arrangement of the pulpit or altar end; or possibly the series of windows have been chosen indiscriminately.

BUT, more important of all, are there any lasting records placed on the walls of the Church showing what its Clergy and Leaders have done?

Consult

J. & R. Lamb

*Specialists for and of the Church
at their Studios*

23-25-27 Sixth Ave., New York City

Can You Afford NOT to Invest Two Cents a Week in The Spirit of Missions

which will keep you intelligently informed through interesting stories about the work the Church is carrying on in many parts of the world. It is indispensable to the Church man and Church woman.

As THE SPIRIT OF MISSIONS is a missionary publication and is not published for financial gain, we ask your co-operation in recommending it to others and adding to our list of subscribers.

Subscription Rate: In U. S. \$1.00 a year. Canada and Foreign \$1.25.

THE SPIRIT OF MISSIONS

281 Fourth Avenue, New York, N. Y.

.....192....

Enclosed find \$..... for a year's subscription for THE SPIRIT OF
MISSIONS, to begin with the number.

Name

Street

Town State.....

Help Find a Boy!

There's a boy in every Parish who can help his Church.

He is a Church boy, of course, clean-cut, pleasant, energetic.

Possibly he is selling the Saturday Evening Post to earn his spending money, or to help along at home, and would be glad to earn more. We want that boy.

Do you know him?

Think over your list of friends, and when you locate him, introduce him.

We want him to help us tell the Church that *The Spirit of Missions* is more attractive, interesting and helpful than at any previous period in its eighty-seven years of existence.

Will you help by finding the boy for us in your parish?

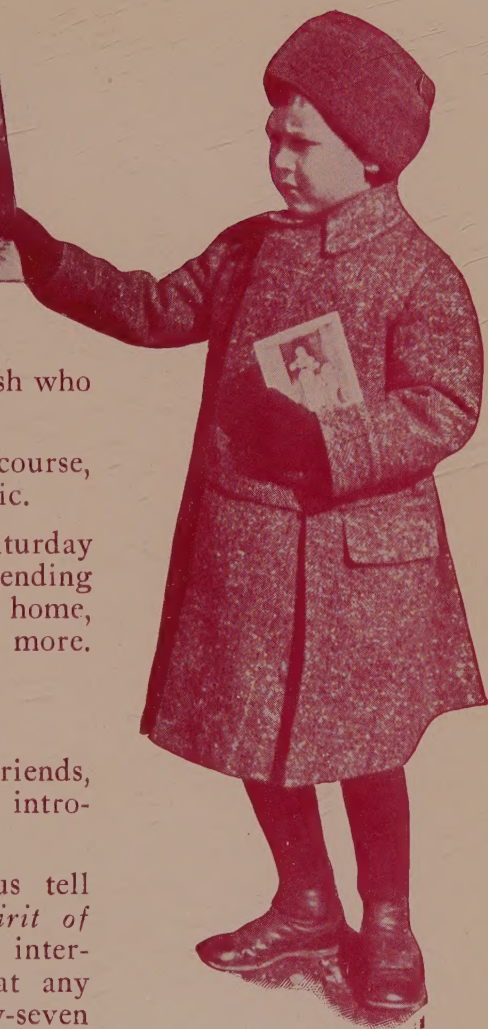
Here's the card of introduction all ready for you to fill in and mail:

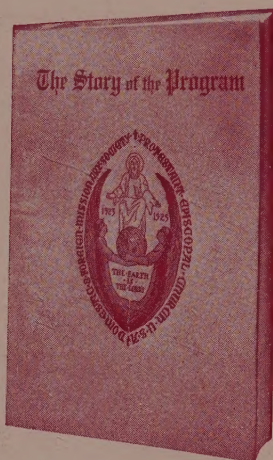
Introducing

Address

Age..... Parish.....

Signed (Your name and address).....





Know What Your Church Is Doing!



The Story of the Program

Describes and
Illustrates the
Whole Work of the
General Church

"THE STORY OF THE PROGRAM has made a profound impression on me by its splendid make-up, its wonderful comprehensiveness and its fullness in living interest. Few efforts to promote the Nation-Wide Campaign will have had the influence for success that this will have."—*A Bishop.*

\$1.00 Postpaid

Address Orders to

THE BOOK STORE
Church Missions House
281 Fourth Ave., New York